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Vicitrakarṇikāvadānoddhṛta

A COLLECTION OF BUDDHISTIC LEGENDS

NEVĀRĪ TEXT

EDITED AND TRANSLATED INTO ENGLISH

BY

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HANS JØRGENSEN



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INTRODUCTION

NEVĀRĪ, the language of the Nevārs, a people of Mongolian race, was the predominating language of Nepal till the Gurkha conquest (A.D. 1768). Since that time it has been supplanted as official language by the Parbatiyā, the language of the Gurkhas, which is closely related to Hindī; and even as colloquial language it is gradually losing ground, so that its final extinction seems to be merely a question of time.

It is an Indo-Chinese language and belongs to the western, the Tibeto-Burmese, group of this very extended family of languages. It is evidently more closely related to Tibetan than to Burmese, but its nearest relatives will be found amongst the numerous indigenous languages of Nepal and the southern slopes of the Himalaya. Most of these languages are, however, hitherto but little known.

The Nevārs had early come under influence of Indian civilization, and had adopted Buddhism, which they have retained to this day, though in a very corrupted form. Their language thereby developed into a literary language beside the Sanskrit, and there is found from this time a great number of Nevāri manuscripts containing translations and commentaries of Sanskrit works; and the present manuscript proves that copyists at least have been still at work more than a hundred years after the conquest. Original literary compositions in Nevāri have not yet been found; but there exist numerous inscriptions in this language which, when studied, will help to elucidate the older history of Nepal.¹

In Europe the Nevāri has hitherto attracted the attention of the scholars but to a small extent. The first time it was treated scientifically was when the late Professor August

¹ For the Nevārs, their history, and civilization, I refer to Sylvain Lévi, *Le Népal* = *Ann. du Musée Guimet* 15-17; and for a general view of Nevāri and cognate languages to *Linguistic Survey of India*, iii, 1 (especially the introduction).

Conrady in 1891 published a grammatical sketch of it.¹ His attention had been directed to it when, by publishing a very corrupt Sanskrit text from a Naipāli manuscript, he had learnt the importance of its Nevāri commentary. But as his knowledge of the language was still limited when he published his grammar, a deal of his statements have not held good ; especially has his view on the formation of the verb to a great extent proved erroneous. In 1893 he published from the collections of the deceased Professor Minayeff a short Sanskrit-Nevāri dictionary with a valuable introduction.² Besides he has dealt with a characteristic feature of Nevāri in connection with the cognate languages in his paper, "Eine indochinesische Causativ-Denominativ-Bildung,"³ a fundamental work on Indo-Chinese comparative philology. I myself have been studying the Nevāri language for many years, interrupted, however, by the war and by sickness of longer duration, and have published a few things on it.⁴

The work I now lay before the public gives the first complete text ever published in this language, a text which is the Nevāri version of a Sanskrit composition not yet published. This, I hope, will serve to justify an edition of it. The text is taken from a manuscript in the University Library of Cambridge.⁵ It is, as stated by Professor Bendall, written on paper in a clear hand, contains 144 leaves with eight lines on each page, and is dated from the year 994 of the Nepal era, i.e. A.D. 1873-4.⁶ The size is 15 × 3 inches. On fol. 120a begins a new hand in the middle of a word ; the colophon is written in a third hand. The manuscript is a copy, not an

¹ *ZDMG.* 45 (1891), p. 1 ff. Among the older notices on Nevāri, mentioned in *Lingu. Sur.* l.c., p. 215, those of Hodgson are the most valuable.

² *ZDMG.* 47 (1893), p. 539 ff.

³ Leipzig, 1896.

⁴ Ein Beitrag zur Kenntnis des Nevāri, *ZDMG.* 75 (1921), p. 213 ff., containing two stories from the *Vetālapañcavimśatikā*, with translation, and Versuch eines Wörterbuches der Nevāri-Sprache, *Acta Orientalia*, vi (1927), p. 26 ff. (Wb).

⁵ Add. 1589 ; see Bendall, *Catalogue of Buddh. Sanscrit MSS. in the Univ. Libr. of Cambridge*, Cambr., 1883, p. 130 f.

⁶ The Nepal era begins 20th October, A.D. 879.

original, as may be seen from the errors and omissions. So we have on fol. 4a *mahāras* instead of *mahābīhāras*, because the writer has sprung from the first to the second *hā*, which would be unlikely, unless he saw the word written before him. A still better proof is found on fol. 48b, where the words *cha-hma khamam : thwo jācak* at first had been omitted, because the eyes of the writer had erred from the foregoing *kṣudr jācak* to the second *jācak*; afterwards he detected the omission and inserted the forgotten words. A similar instance is found on fol. 19b, where a passage of nineteen words at first had been forgotten from the same cause (the last word before the omitted passage, and the last word of it is *mahārāj*).

The title of the composition is in the manuscript given in different forms. On fol. 2a in the context we find *Vicitrakarnīkāvadānakathā*, after the first story °*vadānamālā*, after the second and third °*vadāna*, after the fourth to eighth °*vadānoddhṛta*. In the end this title doesn't occur at all; here we have the title of the last story *Padmaśekharāvadāna*.¹ The reason why I have chosen the title *Vicitrakarnīkāvadānoddhṛta* is that it is used most frequently in the manuscript, and, above all, it seems to me to be most to the point, as this manuscript apparently gives a shorter form of this collection of Avadānas. Professor Speyer in the introduction to his edition of the *Avadāna-Śataka*,² mentions a *Vicitrakarnīkāvadāna* which is a much more bulky work; it contains thirty-two stories. From the short summary he gives is to be seen that the first eight stories of both collections are identical as to the contents. Speyer's ninth story is not found at all in my manuscript, likewise the beginning of the tenth³ and the end of the thirteenth. The rest of the tenth and thirteenth story together with the eleventh and twelfth correspond to

¹ Not *Papra*° as Professor Bendall has l.c., p. 131. In the end of the MS. *dma* bears a great resemblance to Nāgarī *pra*.

² *Bibliotheca Buddhica*, iii, St. Petersburg, 1902-9, pp. xciii-c.

³ Here is told that Upagupta relates to Aśoka the Vicitra°, which Bhagavān related to the devaputra Citrarati.

the last story of my manuscript. The monastery, built by the king Indraprṣṭha, however, is only mentioned here, the story of it is not told. The rest of Speyer's collection is wanting; but the existence of a colophon at the end of my manuscript proves that it is not the fragment of a larger one. The work mentioned by Speyer is partly written in verses, and the Sanskrit verses which are found in my manuscript proves that the Sanskrit original of it has contained verses too. But I shall leave it to more competent students of Buddhistic literature to decide the question of the relations of the two collections and their connection with the rest of the Avadāna literature. So much can be said that Speyer's collection cannot be the original of the Nevāri-translation; and, according to him, none of the nine stories given here is found elsewhere in the Buddhistic literature.

Most of the stories belong to the usual types of Avadānas,¹ but the fifth story (that of the king Ratnadhvaja) and the beginning of the ninth (the story of Jñānadatta and the Apsaras) are Vratāvadānas²; Buddha speaks about the merits of performing religious duties, and tells a story in corroboration of his words.

The language of the present manuscript bears the characteristic features of the language of the more modern Nevāri MSS. Nevāri has been used as a literary language for more than five hundred years,³ and has of course not remained unchanged during this time, and those changes are to a certain extent reflected in the language of the MSS.⁴ So we have in some words *i*, where the older MSS. prefer *e* or *ē*, e.g. *jī* "I", *chī* "you" (sing.) for *je*, *che*; *nī* "two" for *nē* (*ne* is found only in *ne sar* "two hundred"); *siya* "to know" for *seya*. The word for "heart" is in the old MSS.

¹ See "Avadāna-Āṭaka," traduit par M. Léon Feer, *Annales du Musée Guimet*, 18.

² See *Actes du XII^e congrès international des Orientalistes*, p. 19 ff.: *Suvarṇavarṇaavadānam* et *Vratāvadānamālā* par M. Léon Feer.

³ The oldest MSS. I know is from the year A.D. 1360.

⁴ That the changes have been more radical in the spoken language is to be seen from the lists of words given by Hodgson and others. See n. 1, p. 2.

always *nu-gwoḍ*, in the younger *nu-gal*; "goitre" is here *galal*, in a MS. from A.D. 1721 ¹ *garaḍ*; "horse" is here *sala* or *sara* (often written with *ś*), whereas the older MSS. frequently have *saḍa*. On the other hand we have *gvaḍā* "a lump" (= *piṇḍa*); this and other similar instances ² are, I suppose, due to the influence of the original. Of the change *s* > *y* in the end of a word ³ I have found only one instance: *hnas* "seven" is written *hnay* before *śar* "hundred". *l* which is in all MSS. written indiscriminately for *r* becomes more frequent in the younger MSS. The spoken language seems to have only *l*.

One of the problems of Nevārī phonetics is the use of *ṇ*. In the oldest MSS. this letter is found in many instances, where the younger MSS. besides it has *n* or *ny* (the latter especially before *ā*); whereas other words are written with *ṇ* throughout all MSS. Conrady has dealt with this fact in his grammar,⁴ but was doubtful as to the explanation of it. After having become acquainted with more copious materials, it seems to me to be quite certain that we have two different sounds, a guttural *ṇ* (*ṇ*¹) and a modified *ṇ* (*ṇ*²), most likely palatal; though I, too, am not able to explain why the Nevārs have not made use of the apparently very convenient akṣara *ṇa*. Perhaps the difference in sound was a very slight one; but a difference must have existed. Had e.g. *ṇā* "five" and *ṇā* "fish" once been pronounced in the same way, how should we explain the difference in later times, where "five" still is *ṇā* whereas "fish" besides *ṇā* is written *nyā*? That the difference is not merely orthographical is to be concluded from the forms given by Hodgson: *gnā* and *gnidh* (from another dialect?)⁵ "five", *nyā* "fish". *ṇ*¹ is seldom found; another instance is perhaps *ṇa* "horn", *ṇāya* "to bite"; *ṇ*² is found in *ṇāya*: *nyāya* "to move", *hnel*: *hnyel*:

¹ Vaidyāṅga, Camb. Univ. Libr. Add. 1595.

² *pvāpval* for *pvāpal*, *dhālapwo* for *°pa*.

³ See Conrady, ZDMG. 47, p. 545 f.

⁴ ZDMG. 45, p. 13.

⁵ Cf. *ṇāya*: *nyāya* "to buy",

hnel "sleep" (also written with *ḍ*), *hnelē* : *hnyelē* : *hnelē* "to laugh" (also written with *i*); in the word for "to hear" which is written *nanē* : *nenē* : *nyanē* : *nanē* : *nenē*, the vowel obviously has been modified (*ā* or *ū*) by the nasal. Then *n̄*² is met with in the endings of the verb.¹ When we turn to the cognate languages, we find that nearly all of them possess both a guttural and a palatal nasal, but as all nasals in these languages seem to be interchangeable with one another a comparison is difficult. The word "five", however, begins, as far as I am aware of it, in all these languages with a guttural nasal : Tib. *lha*, Burm. *ṇā*, Kanauri *ṇā*, Lepcha *fā-ṇo*, Pahari *gno* (i.e. *ṇo*). "Fish" is Tib. *ṇa*, Pahari *nyo-jā*; but Burm. *ṇā*, Lepcha *ṇo*, Bāhingya *gnā*; to "hear" is Tib. *ṇan-pa*, Māgari *ṇeke* ("to ask for"), Burm. *me* ("to inquire" ?); "sleep" is Tib. *gñid*; "to laugh" is Pahari *nhi-li*, Lepcha *nyit*.

The originally slight difference between the two sounds seems to have become more marked in course of time; perhaps *n̄*² has finally become a dental nasal in all positions, except in the beginning of a word before *ā*, where it never is written *n*.

In the present manuscript *n̄*² in the beginning is mostly written *n̄*, perhaps through the influence of the original, and then again from fol. 120a where the first copyist has been replaced by another.² But in the greater part of the manuscript *n̄* for *n̄*² is met with very seldom in the endings and in *nenē* "to hear", more frequently in the stem of other words. It is remarkable that *hñewonē* "in the presence of" and *hñā* "before" always is written with *n̄* (*hñ*), whereas *hñāpām* "at first" from the same stem (cf. Tib. *sha* "before") always has *lm*. On the other hand is the word *saṃnyāsīn* mostly written *saṃñāsīn*.

The sound *wo*³ is always written *va* in *suoya* "to look" and *o* in the beginning of a word and after a vowel; in

¹ See below, p. 9 f.

² See above, p. 2.

³ See *Acta Or.* vi, p. 27 f.

other cases the latter prevails. The letter *v* (i.e. a *b* with a dot) is found only a few times in the word *sevā* (= Sa. *sevā*), which else generally is written *sebā* or *seō*. The letter *ō*¹ I have only met with in this MS. and in Ve., else we find *vā* instead of it. The sound *ē*² is written *ya* always in *thē(m)* "as, like", mostly in the ending *-sē(m)*, and in the word *thēnē* "to arrive at" and *ma-tēnā* "beloved"; else *e* prevails. A few times we find *ye* for it. In the ending of the "third form" of the verb we have nearly always *e* after consonants, and always *ya* (*ye*) after vowels.

I shall here add a few remarks about my mode of transliteration: both *n*¹ and *n*² have been written *n*³; for *wo* I have *o* in the beginning of a word and after vowels, for *ē e* in the third form of the verb after consonants, following the MS. in both cases. On the whole I have not tried to normalize the rather unsettled orthography of the MS.; errors, of course, have always been corrected, and in Nevārī words dentals, *s*, *kh*, *khy*, *gy* have been substituted for cerebrals, *ś*, *ṣ*, *kṣ*,⁴ *jñ*; and I have not adopted the mode of doubling the consonant after *r* in tatsamas.⁵ And I have there always written the corresponding nasal for anusvāra. The terminating *-a* has been omitted even in the instrumentalis and locativus (*-n*, *-s*) and in the "fourth form" of the verb (*-k*, *-ñ*), where the forms from the spoken language given by Hodgson⁶ and Minayeff⁷ lead back to forms without *-a*. Virāma is in the MS. used only in the vocat. *rājan*, and once in *satyan* (137b).

Grammar, too, has not remained unchanged. I shall give the following particulars⁸: The plural is, besides *-pani*, formed with the tatsamas *loka*, *gaṇa*, and *jana* (even *lok-pani*

¹ See ZDMG. 75, p. 215 f. I write *wā*, as this letter really means *ōā*.

² See Acta Or. vi, p. 27 f.

³ *n*¹ is in the present text found only in *nā* "five" and perhaps *nāya* "to bite, devour".

⁴ In a few cases *kṣ* stands for *ch*.

⁵ The spelling of the tatsamas is more correct than in the old MSS.

⁶ ASB. xvi, ii, after p. 1244.

⁷ ZDMG. 47, p. 255.

⁸ For the following, cf. ZDMG. 75, p. 216 ff.

is met with). In a few instances forms with *-pani* are used as sing. e.g. *cha-pani* "you" (4a, 8b). A termination *-yā(ṇ)* is often used to denote the subject, mostly where two persons are spoken of, e.g. 15b: *ni-hma strī puruṣayā saṇṇat yāṇāo* "both, husband and wife having agreed upon it", 65a: *thuo-pani ni-hmasayām thalhiṇa aiśvary lāta* "both of them have obtained great splendour", 23a: *ni-hma strī puruṣayām . . . conaṇ* "both, husband and wife were sitting . . ."; but 85b: *ni-hma strī puruṣaṇ . . . conaṇ*, 16b: *chan strīyām . . . juya māl* "your wife may become . . ." In the last instance *-yām* denotes the subj. of the sing. I cannot yet say, if that is to be connected with the use of the genitivus in the following instances: *mantriya . . . lajyā juyāo* "the minister having become ashamed" (lit. "shame of the minister having sprung up"), *-yā manas bhāraparaṇ* "it thought in the mind of . . .", i.e. "he thought". This, too, is not to be met with in older MSS. The subjectivus of the plur. ends in *-panisen(aṇi)*.

"Ten" is *jhi* and *ji*, "hundred" always *sar* (often written *śar*).¹

The pronoun of the first person is, as already stated, *ji*. A few times *ja* is found. Of forms with *-mi* we have *ji-mi* and *ji-mis* "our", *ji-mita* "me" (acc.). The inclusive plural is *jhi-ji* "I and you", "we and you". As plural of the second person we have not seldom *chu-skar* or *chi-skar-pani* (*-skar* from Sa. *sakala*). The suffix of the indefinite pronoun is *-naṇ*, *-nuṇ* or merely *-ṇ*; e.g. *chu* "what?" *chu-naṇ*, *chu-nuṇ*, *chu-ṇ* "somewhat", "whatever"; with *ma-* "nothing": in this case *-ṇ* may be added to any other word in the sentence, as: *chu bastuka-ṇ ma du* "nothing exists"; *gwo belasa-ṇ ma* means "never". Such instances are, however, not quite unknown in older MSS.

As to the verb, I shall avail myself of the opportunity for giving some additions and corrections to my former statements. The "first form" (the verbum finitum) has three different forms: *-aṇ*, *-a*, *-o*; *-aṇ* is used in pausa and before

¹ About "two" and "seven" see above, p. 4 f.

oratio recta, and nearly always after the *third* person; *-a* is used for it, especially in the end of the oratio recta before *dhakam* (= Sa. *iti*); in other cases, as before *thwonam-li* "after that", *hanam* "further", *thwo belas* "at this time", etc., both forms may be used alternatively. The form in *-o* is in the old MSS. used only after the first (and second) person; in later times its use has been extended to the third person too; *-a* may stand for it, too. Instances for *-am* after the first (and second) person are in all MSS. very seldom met with; *sitam* and *kalam* 139a are *sita-m*, *kala-m*, where *-m* stands for *-nam*, and together with *ma* means "neither—nor".¹ The ending *-o* for the third person is chiefly found in the verbs *juya* "to become", *daya* "to be somewhere", and *khaya* "to be somehow"; which show many irregularities.

The "third form" may be used as a gerundivum (nomen agendi), e.g. *chan haya-guli belā* "the time when you have to bring" (95a), *nenē-pani su-m ma du* "there is nobody you might ask" (90b). After the second and third person, where it is found seldom, it is used like the optativ of the Sanskrit (*yāya* = *kārayet*). In the younger language the suffixes *-ta* and *-s* are often added to it²; e.g. 55b: *ñāyata olam* "it came to bite me"; 77a: *hmu-jyā yāyas udyam yātam* "they devoted themselves to farming". Noticeable is the following instance (8a): *ann nayata . . . chi bhikṣu ma khu* "you are not a bhikṣu, that you might eat. . ."

The "fourth form" has in the second class the ending *-k*, and not *-ñ*! in the fourth class the ending is *-l*. From it is to be separated a form in *-na(m)*,³ which is found only with verbs of the first and second class. Its meaning and use does not differ much from that of *-sē(m)*. With verbs of the fifth class the form in *-ka(m)* corresponds to it, whereas *-ku* is the real fourth form of the fifth class of verbs. The difference

¹ In the present text *-m* is rather frequently met with in this sense; in positive sentences it means both—and, "ca—ca."

² About *-yao(m)* see below, p. 11.

³ Mostly written *-ne(m)* in that part of my MS. where *n* for *ñ* prevails.

between the fourth and fifth form when used as a participle may now be defined thus: the fourth form has chiefly an active, the fifth chiefly a passive sense (nomen agentis—nomen acti); but in many cases it is difficult to see why either of these forms has been chosen. I shall give a few examples: *pratimā cosēm tayā dao* "a picture had been painted"; *hā dhēnā-guli simā* "a tree which has been uprooted" (40b), *Gaṅgājal tasēm hayā-guli dhalapwos* "in the vessel in which water from the Ganges was carried" (9b), *duhkh siyā-guli kha* "the tale of the misery he had suffered"; *phēk tuñāo coñā āsan* "the seat on which he was seated"; *meb sunānam ma twoñ-gu lamkha* "the water others don't drink" (18b), *jāt juo bālakh* "the child which was born"; *rājān bio-guli bastr jwoñāo* "accepting the garment the king had given them" (119b), *thwo cok-hma* "the man who has painted this"; *mikhān ma khañ hma brāhman* "the br. who cannot see with his eyes" (75b). Sometimes the fifth form has the meaning of the form in *-āwo*. There seems to have been no important change as to the use of these forms in the course of time.

The forms in *-yi-* of the "sixth form" become more frequent in the younger MSS. The imperativ has in the present MS. always the ending *-wo*, where it is not expressed by *-hūne*. The "eighth form" of the first class has sometimes the ending *-nasēm* (e.g. *dhunasēm*), and of the fifth class I have found the form *nakusē*; these are apparently new formations.

A form I have not mentioned before has the ending *-kwo*. It is formed from verbs of all classes (of the fourth class I have found *mālakwo*), and it used as a passive participle. In older MSS. the form is seldom met with, but in the present MS. it is rather frequent. Only to be found in the youngest MSS. are the reduplicated forms, as *ju-jum*, *yā-yām*, *tu-tam*, *co-cwom*¹; they are to be rendered by "while".

The forms in *-ñāwo*, *-ñāsēm*, and *-ñās* added to the longer

¹ Note the different quality of the vowels of the two syllables! The verb *conē*, has elsewhere, always *o*.

stem (e.g. *yūtañāwo*, *khanañāsēm*, *datañās*) have become almost obsolete in the younger MSS., and have been replaced by the fourth and fifth form with *belas*, an expression which however, is not unknown to the older language. The concessivus takes the ending *-sām* (older: *sanaṃ*, *-sanwoṃ*). This ending and that of the conditionalis, *-sā*, have in the present MS. sometimes been added to the "fourth form" (*mvākasām*, *jūsā*, *lātakusā* for *mvātasām*, *julasā*, *lātakalasā*). Another new flexional formation is the form in *-yawo(ṃ)*, i.e. *-wo(ṃ)* added to the "third form" (*khanēwo*, *yāyawoṃ*); it may be rendered by "when, as soon as".

My former statement as to the formation of the causative form¹ has proved erroneous; the regular suffix of the second class is *-caka-l*, of the third *-yaka-l*. There are, however, some irregularities; so *moya* "to perish" (III, but *mok*!) has *mocakē*, *choya* "to send" (II, but *choyā*!) has *choyakē*. In the younger MSS. a form in *-takē* appears beside *-cakē*²; and the shorter form in *-kē* (e.g. *yākē*, *syākē*) becomes more frequent; its use seems to be limited to the second class. Sometimes three forms are used indiscriminately in the same MS. from the same base, e.g. *thācakē*, *thātakē*, *thākē* in Ma.³

The periphrastic forms of the verb have widened their range considerably in the course of time, especially those formed with the aid of the verbs *khaya*, *daya*, *juya*. The last (in the form *jula(ṃ)*, *julo*) may be added to almost every predicative form of the verb, apparently without changing its meaning. It may be remarked here that forms of this verb (esp. *jula(ṃ)*, *julasām*) are used very excessively in the younger MSS. after the logical subject, so that they have quite lost their emphasizing power. The nominal forms of the verb are seldom found without the particle *-gu(li)*.

¹ I.e., p. 218, n. 2.

² From another dialect? cf. *sātān* : *sacān* "falcon", *mitaki* : *micaki* "curcuma". On the whole it must be borne in mind, that some of the differences between the MSS. may spring from this source.

³ The difference in meaning given in Wb. s.v. is merely accidental.

As to the vocabulary I must state the regrettable fact that a rapid increase of the number of tatsamas is taking place. So we find often *putra* for *kāy*, *putrī* for *hmyā-ca*, *hṛdaya* for *nu-gal*, *strī* for *misā*, *mṛtyu jūya* for *siya*, *darśan yāya* for *swoya*, *bhoga* or *bhākṣa yāya* for *naya*¹; *bhartā* has quite ousted the older word *pusā-mi* "husband". Not infrequently Sanscrit endings have been taken over, e.g. 31b, the locatives *deśe grāme nagare*, 16b *Bimalaśaṅkho nām*, especially in the vocative: *priye*, *vallabhe*, *bhikṣab* (= *bhikṣavaḥ*) a.o.; 143a we find even *śrībhagabān āha*, and 14a *katham darśayeyam*.

More peculiarities of the language of the present text have been referred to in the notes. Here I shall confine myself to the above statements, hoping that I some day shall be able to give a fuller account of the phonology and grammar of the Nevāri language.

In the critical apparatus I have noted down every correction which is in any way important for the form of the Nevāri words; but I have not given every *ṣ* for *kh* (*ma khu* for instance is often written *ma ṣu*), and not every *ś* for *s* in tatsamas. For *gathimne* a.s.o. I have written *ga^one* a.s.o. The instances of *n* for *ñ*² (see Introduction, p. 5) I have mostly summarized in the end of the critical apparatus on each page, but only in the forms *ñenē* "to hear" and in the endings of the verb. In the text I have abbreviated *jurasām* to *j-sām* where it is used as a particle. As to the punctuation, I have regulated it to some extent, but alterations have not been noted down but where they are of importance for the conception of the context. In the translation words I have added for the sake of clearness have been placed between "broken" brackets <—>; in round brackets (—) sometimes a more literal translation of the text has been given; and attempts to fill up gaps in the text have been put in square brackets [—]. The very frequent expression, "so he

¹ Sometimes the tatsama is used as a term of respect.

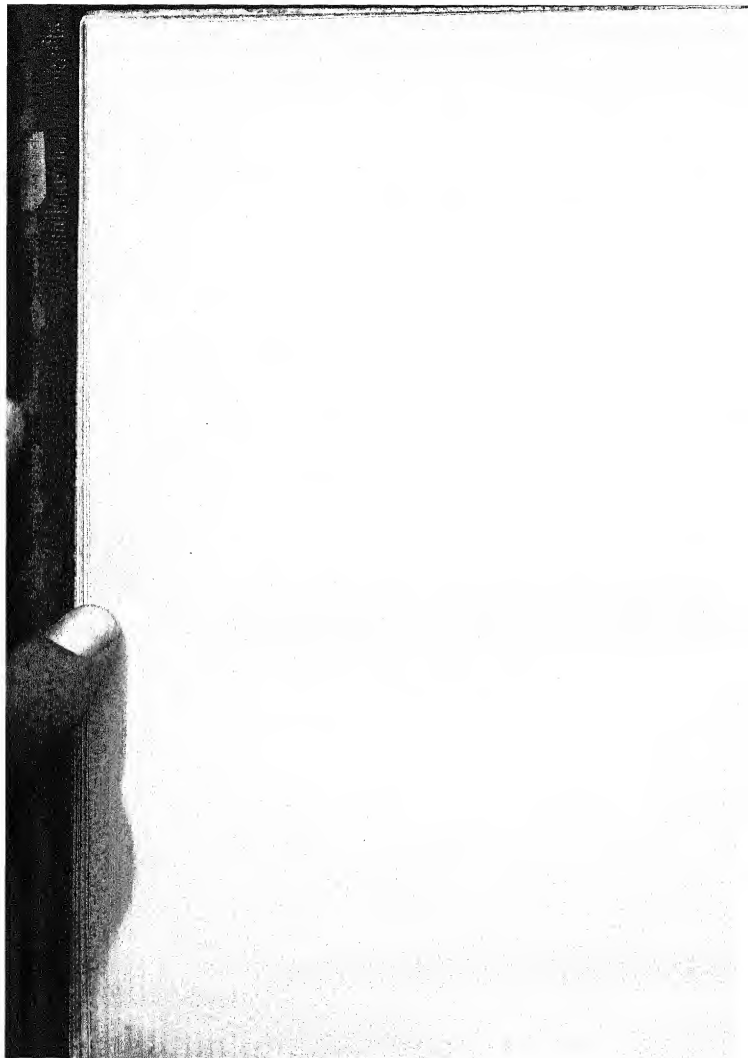
said ; on hearing this . . .", which would render the translation rather clumsy, has often been omitted, and replaced by a dash break. The few Sanskrit verses which have been preserved in the text have not been translated separately, since a translation of them already is found in the Nevāri text ; but I have added a few remarks on them. The glossary contains additions and corrections to my "Wörterbuch" (see Introduction, p. 2, n. 4).

It is my pleasant duty to offer respectful thanks to the Directors of the Carlsberg Fund for financial aid, by which this institution has rendered possible the collection of the materials for the present work and the elaboration of it.

HANS JÓRGENSEN.

OKSBÓL MARK.

February, 1929.



TEXT

Oṃ namaḥ śrīguṇasāgarāya || vande śrīśākyasiṃhaṃ
nikalagaṇavidhiṃ Gautamabuddhaṇāthaṃ saṃsāre siṃ-
hanādaṃ guṇasatanilayaṃ tarpitadevalokam ||

|| hnāpām śrī Śākyasiṃh dhālasā : guṇayā sāgal samudr
thēm : thā-hā-hma dhālasā : Śākyabamsayā madhyas : 5
siṃh juyāo bi-jyāk-hma : hanam debātidebayām adhipati
juyāo bi-jyāk-hmas bi-jyāñāo : satvapraṇīyāta thata kāyāo
bi-jyāk-hma samast debayāta saṃtokh yāñāo bi-jyāk-hma :
thathirṇ-hma suragaṇasahitaṃ : debadebādhipeśam : saṃ-
sālābde plabataṃ : sakarabhayaharam sthāpitaṃ dharma- 10
chatr trailokye dharmabaraṣam Śākyasiṃh bhagabānayāta
namaskāl yāñā : gathīṇa-hma ma dayāo bi-jyāk-hma ||
punaḥ katham abhūt || punarbāl gathim-hma : hanam deb
daity manuṣyanam puja yātakāo bi-jyāk : hanam gathīṇa-
hma dhālasā : saṃsār hāñā samudrayā tīr-hma : hanam 15
gathīṇa-hma dhālasā : guṇayā khāni juyāo Śākyasiṃh :
Tathāgatayāta sahasrakoṭi namaskār : | hanam gathīṇa 2a
hma dhālasā : Gautam dhāyakāo : Buddh dakwoṣayām
nāyak juṣē bi-jyāk-hma : hanam saṃsālas : satvapraṇīyā
uparas dharmasvarūp siṃhanād sabd yānam bi-jyāk-hma : 20
rājabhayādin aṣṭabhay dhāyā-gu : cyātā bhay phutakāo
bi-jyāk : hanam surayā-gu tāpan dagdh juyā-gu bhayam
dharmasvarūp chatraṇ kuyakāo bi-jyāk : hanam gathīṇa-hma
dhālasā : svarg maty pātālasam : dharmabrṣṭi yāñāo bi-jyāk-
hma : sat chitā guṇayā che juṣē bi-jyāk-hma : debalok 25
manuṣyayātam : abhayabal bisē bi-jyāk-hma : thathimṇa-
hma śrī 3 Śākyasiṃh Tathāgatayāta namaskār yāñāo : śrī
Bicitrakarmikāvādānakathā pi kāsēm hlāñā julam ||

1 namo "sāgarūyai. 2 saṃsāle. 4 hnāpām. 6 hana debānti".
8 samastam. 13 puna katham bhūta ("ta added later). 16 khāni.
18 dakosayām. 19 juṣe. 21 "ādip phutakāo. 25 guṇayā kṣe.
28 "karmikā aba" hlāñā jula ||.

I

|| ādi hnāpām purāpurbakāras : Anāthapiṇḍada nām :
 gr̥hasthan : dayakāo tayā : ārām dhāyā : ujhānayā madhyas :
 Jetaban dhāyā mahābihāras śrī 3 samyak sambuddh dhāyakāo
 bi-jyāk-hma : śrī Śākyasiṃh Tathāgat bi-jyāk jura || gu- 5
 guli prakāran bi-jyāta dhārasā : jhi-ma 103 swo sar bhikṣu-
 panisen uyakāo bi-jyāk : thwo bhikṣu-gaṇ juyuo gathīna-
 dhālasā : jap tap dhyān samjukt juyāo : sat indriy sthir
 yāñāo dharmakathā nene-[gulis tatpar juyāo coṇ : hanwom 26
 punarbār asaṃkhy asaṃkhy bodhisatv-gananam uykāo
 bi-jyāk : gathīna bodhisatv-gan dhārasā : pañca-indriy basy 10
 yāñāo coṇ : asaṃkhy śrābak-gananam uyakāo bi-jyāk :
 gathīna śrābak-gan dhālasā : tao-dhañ parākram thuyāo
 coṇ-panī : hanam asaṃkhyāt paribrājak dhāyā samnyāsi-
 gananam uyakāo bi-jyāk : gathīna samnyāsigan dhārasā :
 nānā prakālayā sāstr pāth yāñāo coṇ : hanam punar-bār 15
 suddhābāsak dhāyā debaputr-panisenam uyakāo bi-jyāk :
 hanam Brahmā Bṛhṣp Mahesvar pramukham caturmahārājā-
 panī sahitan : deb nāg jakṣ gandharbb kinnar bidyādhar
 mahorag apsarā thutī sabhāgananam uyakāo bi-jyāk-hma :
 thathīna-hma Śākyasiṃh Tathāgatan : sabhāganayāta 20
 karuṇādṛṣṭin swoyāo : thu-gu beras bhagabānanam urnākos
 dhāyā hnātikāyā cimi-sa-pvālan Gabhastimārā nām ratna-
 mālāyā tej pi kāyāo prakāsamān yātam || thwonam-li
 thu-gulī ratnamālāyā tejan : svarg maty pātār pratyant
 prakāsamān juyakal chotam || 25

thu-gu samayas : cha-gulī sthānas : Kāñcanapurī nām
 nagar : cha-gurī dasem coṇ : thwo nagaras Bimaladatt
 nām banī[yā cha-hma basarapam coṇ : gathīna banīyā 30
 dhārasā : mahāadhanādhy : mahābhogī asaṃkhy : sasy : sā-
 hmānam paripūrṇ juyāo coṇ-hma : hanam che : bu : kēb : 30
 libī : cer bhvātini : cholawāl paribāran samjukt juyāo coṇ :
 hanam thwo banīyāyū : Bimarā nām : strī pratham bibāh

1 hnāpām Anāthapiṇḍa. 2 gr̥hasthar. 5 sva svar. 7 indriy. 8 nene.
 10 indriy. 13 dhāya samdhyāsi. 14 sanyāsi. 15 yāñāo. 17 māharā.
 21 dṛṣṭim. 24 prajyam. 27 dasem coṇ. 28 banīyā.

yāsēm tayā dao : thwo-hma strī gathīna dhārasā : sir
 svabhāyamān juyāo coñ-hma atin sundarī : brat dharm yā-
 yas atīn ras juo : svāmi bhakti juo : parapuruṣayāke ras
 ma juo : thathīna-hma strīn samjukt juyāo coñ-hma Bima-
 radatt nām baniyā cha-hma : thwo desas basarapaṃ coñ 5
 juro || || thu-gulī samayas : śrī 3 Śākyasiph Tathāgatayā-
 ken prakās juo-gulīm : Gabhastimārāyā tejan : thwo
 Bimaladatt baniyāyā ches : sakabhanam khayakal chotaṃ :
 thwo-gulī tejan khayā mātranam : pañcarāṅgayā barn
 prakās juyāo olaṃ || || thwo belas : thwo Bimaladatt 10
 baniyāyā cheyā agras : cukayā dathus : aśvasth-brkṣ
 dhāyā simā cha mā utpatti juyāo olaṃ : thwo aśvasth-brkṣ
 gathimāna dhārasā : subarnayā daśu : rupyayā hal juyāo
 coñ : hanam thwo brkṣayā kacā-patiṃ : hmas-khā : bhatu :
 kay-hmi : ādinam nānā prakārayā paṃksi-ganam bās 15
 yānam coñ : thathimāna aśvasth-brkṣ cha mā utpatti juyā 36
 oo khañāo : mahā adbhut āścāry cāyāo : thwo-hma Bimala-
 datt baniyān : thao strī Bimalāyāta dhālam || bho priye
 bho strī : thathimāna adbhut : tej gananam ola : suyāken
 ola : thathimāna hetu : juyāo : onam ma du : juyiom ma 20
 khu : chu āścāry jula : dhakam dhāyāo : thwote bhākhā
 ñeñāo : Bimalā nām strīn dhālam || bho svāmi : thwo-gulī
 hetu āścāry jin ma siyā : thu-gulī : hetuyā kāran : suyāke
 ñeñē : sunānam kañāo : thwo tej ganam ola : thwo jin ma
 siyā : ulak nikam bola lā : parbasā nikam twola lā : mahā 25
 adbhut jura : bho svāmi dhakam thithim sambād yāñāo
 conam ||

|| thwo belas thwo aśvasth-brkṣ-simās bās yāñāo coñ-
 hma : hmas-khān Bimaladatt baniyāyāta sar-tāo dhālam ||
 he Bimaladatt nām baniyā : cha chāy bismay juyāo coñā : 30
 chan purb-janmas yāñāo oyā : dānadharmayā prabhāban
 thukā : thathimāna debabrṣ utpatti jula || he banik puruṣ :
 binām punyāyā prabhāb ma dayakam : thathimāna debabrṣ
 utpatti juyio ma khu dhakam dhāyāo || thwote hmas-khāyā
 bāky ñeñāo : thwo-hma Bimaladatt baniyān : hmas-khāyā 35

3 juse : svāmī. 5 con juro. 13 ga^{ne}. 16 yānemcon tha^{ne}. 17 adbhūt.
 19 tha^{ne}. 21 dhaka. 24 ganam. 25 tola. 32, 33 tha^{ne}.

khvāl swoyāo dhālam || bho | mayur dhany dhany cha-pani : 4a
 thwo-guli tej suyāken prakās juyāo ola : thu-guli hetu jin
 ma siyā : dhakam dhāyāo : thwote Bimaladattayā bhākhā
 neñāo : mayuran Bimaladattayā khvāl swoyāo dhāram :
 he banik puruṣ : Jetaban mahābīhāras śrī 3 Śākyasimh 5
 Tathāgat sabhā munakāo bi-jyāta : gathim-hma Śākyasimh
 dhālasā : bidyāyā caran samjukt juo-hma : sugat dhāyakāo
 bi-jyāk-hma : satvapraṇi-panīsta samtokh yāya-gulis : sārthī
 jusē bi-jyāk-hma debalokayām manuṣyalokayām sāsā jusē
 bi-jyāk-hma : thathim-hma Śākyasimh bhagabānayākenam 10
 utpatti juo-gu : Gabhastimālāyā tejan than khal ola :
 thu-guli tejayā prabhāban : thu-gu sthānas : thwo debabṛkṣ
 utpatti jula dhakam : mayuran dhāyāo || thuti kha neñāo :
 Bimaladatt baniyān hmas-khāyāta dhālam || he mayur :
 dhany dhany dhakam thwo-hma bhagabānayāta gana oñāo 15
 darśan yāt one : gu-gu prakāran puṣā yāya : gana oñāo
 śradhābhāb tal one dhakam dhāyāo : mayuran Bimalada-
 ttayāta dhālam : he banik puruṣ chum chum samdeh mu
 mvāl thukā : śrī Śākyasimh bhagabān puṣā yāyāyāta puṣp
 dhup dīp naibidy ādim : arghyapātr : ācamani thwote 20
 sakatām : thwo-hma debabṛkṣan biyuo thukā : thwo bṛkṣa-
 yāke prārtha|nā yāo : thwote hmas-khāyā : kha neñāo thwo- 46
 hma Bimaladatt baniyā manas : mahā haṣamān yāñāo :
 puṣyāyā-gu sāmāgrī sakatām phoneyā kāranas : thwo baniyān :
 thwo debabṛkṣ swo cākar ulāo : pradakṣiṇā yātam || 25
 || thanam-li thwo-hma debabṛkṣ simān jurasām : puṣyāyā
 sāmāgrī mārakwo : thwo baniyāyāta bilam : thanam-li thwo
 baniyān j-sām : thwote sāmāgrī kāyāo : ākāś-mārgas tha
 swoyāo : namo Buddhāya : namo dharmāya : namaḥ
 saṃghāya dhakam : śrī triratnayā sumarnā yāñāo : dhup 30
 thanāo chotam || hanam rājāksat : jātīpuṣp : thwote
 svānayā śalan holāo chotam || thwote dhunakāo : rājāksat :
 sā-dudu : durbākundu : naoratn : thwote samjukt yāñāo :
 śrī 3 Śākyasimh Tathāgatayā nām : sumarapāo : argh
 biyāo chotam || 35

|| thwo belas : thwo-hma Bimaladattan jsām : pujā
 yāñāo choyā-guli sāmāgri dakwoṃ : Jetaban bihāras : bi-
 jyāk-hma : śrī Śākyasimh Tathāgatayā agras thēnam :
 gu-gulī prakāran thēna dhārasā : dhup thañāo haku-gun :
 ākāśas su-pāc thēm juyāo olaṃ || | hanam svān holāo 5 5a
 haku-gulīn : śrī bhagabānayā siras : pañcarāṅgī svānayā
 ilām luyāo olaṃ : hanam argh biyāo chok-gulī sā-duduo :
 lamkhao nitānam : śrī Śākyasimh Tathāgatayā carana-
 kamalasam : jalabrṣṭi juo-thēm : jut onam : thwote citra-
 bicitr khane dayāo olaṃ || thwo belas : thwo sabhās coñ- 10
 hma : Kāśyap nām bhikṣun : śrī Śākyasimh Tathāgatayā
 caranakamalas bamk puyāo : jagadīśvar śrī bhagabānayā
 khvāl swoyāo : lāhāt hājolapāo bimati yātam || he bhagaban
 he guru : thwo chu hetu : chu āścāry : gwo-hmasen : dhup
 thañāo hao-gulīn ākāśas su-pāc hñāna oo thēm olaṃ : sunān 15
 svān chāyāo hao-gulīn : chalapolayā siras : ilām luyāo ola :
 gwo-hmasen : argh biyāo hao-gulīn : chalapolayā pādūkās :
 jal-dhārā jut ola : bho munirāj : thwo-gulī hetu kāran :
 ājñā dayakasē bi-jyāya māl dhakam : Kāśyap nām bhikṣun
 bimati yātam || || thwonam-li Kāśyap bhikṣuyā bimati 20
 neñāo : śrī Śākyasimh Tathāgatan : Kāśyap bhikṣuyā
 khvāl swoyāo : ājñā dayakalam || bho Kāśyap : he para-
 mānand : thwoyā hetu prabhā|b chanata kane julo : chan 5b
 manas samdeh juyāo coñ-gulī jin kane : neo dhakam :

he Kāśyap bhikṣu : purāpurbakālas : Kāñcanapurī dhāyā 25
 nām nagar cha-gulī dasēm coñ : thwo nagaras Bimaladatt
 nām baniyā cha-hma basarapam coñ : thwo baniyā juyi
 gathimāna dhārasā : aneg dhanasampattin : pūrṇ juyāo
 coñ-hma : hanwoṃ cel bhvātīn ādinam : cholawāl : paribāran
 samjukt juyāo coñ : hanam catuṣaṣṭhī brihyādi sampūrṇ 30
 juyāo coñ : he Kāśyap bhikṣu : hanam ji-gulī śarīran piḥā
 oo-gulī : lakṣmītejan : Kāñcanapurī nām nagaras : thwo
 Bimaladatt nām baniyāyā ches : sakabhanam khayakar

2 dakom. 3 thyanam. 4 gu-gulī hagukun. 11 bhijun. 14 gva-hmasyen.
 15 hñāne. 17 gva-hmasyan. 21 neñāo. 24 neo. 26 dasyam con.
 28 pūrṇayāo. 29 bhvātīm chol : ol. *Always* ne°, "nā, "nā", "n, *except*
 coñ 10 thañāo 15.

choyā: thwo tejan khayā mātranam: thwo-guli cheyā:
 cukayā dathus aśvath-brkṣ simā cha mā utpatti julam ||
 thwo brkṣ gathimṇa dhārasā: subarnayā daśu: rupyayā
 patr: pañcaratnayā thvācā dyānam tayā dao || hanam
 nānā citrabicitrayā: svān-mālā khāyāo: hanam kinikinjāl 5
 pēsēm tayā dao: hanam aneg her māṇiky: ratu thunāo
 tayā dao: hanam thwo-guli simāyā kacā-patiṃ: mayur
 ādiṃ: aneg paṃkṣi-ganan: bās yāna coṇ: he Kāśyap:
 thwoyā nimitt samastam: thwo-hma hmas-khān jurasām: | 6a
 Bimaladatt nām baniyāyāta upadeś biyāo: thwo baniyān: 10
 pujāyā sāmāgrī dakwoṃ: thwo brkṣayāke phonāo: jike
 śradhābhāb tayāo: puja yāsēm hala: thwoyā karanas:
 thwo pujāyā sāmāgrī sakatām: ji-guli sthānas thēna thukā:
 dhakam śrī bhagabānan ājñā dayakaram || thwote śrī
 Śākyamuniyā ājñā neṇāo: Kāśyap bhikṣun: śrī Śākyā- 15
 muniyā mukhamaṇḍal darśan yānāo bimati yātam || he
 śāstā: he jagadguro: he bhagaban: thwo-guli nimitt
 mahā adbhut cāya dhuno: Kāñcanapurī nagaras: puja
 yāk-guli: sāmāgrī sakatām: thu-gu thānas gathē thēnakal
 ola: thwo-hma baniyān chu bāñchā yānāo: puja yānāo 20
 hara: gu-guli dharmayā prabhāban: thana thēna: he
 svāmi: thwo-guli karan ājñā dayakasē bi-jyā-hūni dhakam
 Kāśyap bhikṣuyā bhākhā neṇāo: śrī Śākyasimh Tathāgatan
 ājñā dayakaram || he Kāśyap: thwo-guli karan sakatām:
 chanata kane: chan bhinakam neo: 25
 thva Bimaladatt nām baniyā: purb-janmas: Kauśāmbi:
 dhāyā nām nagaras: ghās laya-guli byāpāl juyāo coṇ-hma:
 ghasiyā janm juyāo coṇ: thwo ghasi|yā juyio gathimṇa- 6b
 hma dhārasā: mahā daridr juyāo: duḥkh siyāo coṇ-hma:
 hanam gal-pot: taopuyā galal dayāo coṇ-hma: hanam 30
 sakasenam nindā yāya bahal juyāo: yān-hma || thathimṇa-
 hma ghasiyāyā kalāt: Suśilā nām kalāt: cha-hma dao:
 thwo-hma strī gathimṇa-hma dhārasā || bhakti juo:
 patibratādharmas coṇ: hanwom parapurusao: ras ma juo:

3 ga°ne. 6 pyesam māṇiky. 11 dakom phonāo. 15 neṇāo. 16, 20
 yānāo. 23 neṇāo. 25 bhinaka. 27 coṇ-hma. 30 galad. 31 nidrā yāya.
 Suciśilā. 33 pratibratā°.

śīl svabhāb bhiṇ : thathimṇa-hma Suśīlā nam : strī puruṣ
 ni-hmaṃ : mahā daridr juyāo : mahā duḥkh kaṣṭh nayāo :
 thithim ni-hma strī puruṣayāṃ sāhūti sammat yātaṃ ||
 thwonam-li : thwo-hma ghasiyān : thao strī Suśīlāyā khvāl
 swoyāo dhālam || he kānte he priye : āo chu yāya : jhiji 5
 dhārasā : mahā daridr juyāo ; chu bastukam ma du : phal
 mul ādin : naya tone bastuk chu-nam ma dayāo : hni hni
 chiyā : ghās layāo : thwo-guli ghās : bikri yānāo : āhār
 yānāo coṇā : thwote prakāran : duḥkh kaṣṭh yānānam :
 āhār yāya ma phata : thwoten ji-guli kha cha hūti ñe-hūne || 10
 bho strī Suśīlā : chan mām : baub dao : gotr bandhujan
 dao ni thukā | cha thanaduḥkh siyāo cone mu mvār : 7a
 chan mām : babuyā thās hūni dhakam dhāyāo : thwote
 puruṣayā bhākhā ñeñāo : Suśīlā nām strīn dhālam : bho
 svāmī : chan chu ujan dayā : chin thathimṇa-gurī ujan 15
 dayake ajogy : bho svāmī : ji-guli bacan ñesē di-sane : bho
 svāmī : chi dhārasā : ji dharma-nam : karma-nam : chi
 binān meb ma siyā : hanam : ji til-hil alamkāl dhālasām :
 chi binān meb ma du : thwote prakāranas : chi-skarasen :
 jita tol-te dhaka : ujan dayake mate || bho svāmī : hanwom 20
 daridr jurasām : dhanādy jurasām : ji-guli gati : chi-skar
 jura : bho svāmī : gwo-guli belas : puruṣayā duḥkh jula :
 thwo-guli belas tol-tu-hma strī : byāsyā dhāya : bho svāmī :
 thwote kāraṇas : ji julam : chi-skarao : samsarg : chi
 duḥkh jurasām : jim duḥkh : chi sukh jurasām ji-nam sukh 25
 thukā dhakam dhāyāo : thwote strīyā bhākhā ñeñāo : thwo-
 hma ghasiyān : thas strīyā khvāl swoyāo dhālam || he kānte
 he priye : chan cittas : āma-lito bhārapusā : jin chu dhāyā :
 āo : jhijisen thathimṇa : duḥkh kaṣṭh nayāo gathē cone : āo
 jhiji ni-hmaṃ : Kapilabastu dhāyā nagaras : Sucandr dhāyā 30
 nām : gr̥hpati cha-hma : thwo-hma gr̥hpati gathimṇa-
 hma dhārasā : mahā dhanādy juyāo coṇ-hma : thwo-hmayā 7b
 thās oñāo : thwo-hmayāke jhiji ni-hmasenam : sewāyāta
 one nuyo : thwo belas : jhiji hṛṣṭ tuṣṭ juyio thukā : dhakam
 dhāyāo : thwote svāmiyā bhākhā ñeñāo : strīn dhālam || 35
 bho svāmī : thwo-guli : kāry chatā : chin dhāya ma te :

thathimña kâry yâtasâ : gathimña lajyâ juyuo : lok-panisen
 chu dhâyuo : dhakam dhâyâo : thwote kha ñeñâo : puruṣan
 dhâlam : he priye chan : thathimña kha hlâya ma te : thwo
 jibayâ kâranas : aneg prakâran : lajyâ tol-te mârāsānam :
 dhan sādhan yâya mâr : thwoten chan thathimña kha hlâya 5
 ma te dhakam dhâyâo : thwote puruṣayâ bacan ñeñâo :
 strīn dhâlam : bho svāmi : thwo chi-skarasen ujan dayakā-guli :
 kâry jā yâya ajogy thukā : thwo-guli kâry yātanās : janm
 juyāyām : byarth dhâya : thwo jibam dhitrkār dhâya :
 gathē dhālasā : gwo-hma gwo-hma jan-panisen : mebayā 10
 ann nayâo : mebayā bastran puñâo : mebayā ches coñâo :
 mebayā dāsi juyâo coñ-hma thwo-pani sakarayâ : ihalokasam :
 sukhayâ bhāb ma du : antakālasam : mokṣapad ma du
 dhakam : strīn dhâlam || thwonam-li : strīyâ kha ñeñâo :
 puruṣan dhālam : he kānte he priye : chan chu kha hlānā : 15 8a
 bhikṣu dhâyâ-pani : paribrājak-pani : brahmacāri-pani :
 samnyāsi-pani : tīrthabāsi-pani : thwo-pani jām : mebayā
 ann nayâo : mebayā bastran tiyâo : mebayā kirtis bās
 yānâo : meban dhāo thē juyâo coñ : thwo-panisen jām :
 thathimña bicār ma yāk || bho strī amathimña kha chāy 20
 hlānā dhakam dhâyâo || thanam-li strīn dhâlam : bho
 prabhū svāmi : dhany dhany khao : chi-skar-panisen : chu
 kha hlānâo diyâ : mebayā ann nayata : mebayā bastran
 tiyata : mebayā ches bās yāyata : chiskar-pani jām :
 bhikṣum ma khu : brahmacāriṃ ma khu : samnyāsiṃ ma 25
 khu : thwo tīrthabāsiṃ ma khu : thwoten chi-skarasen
 ajogy-guli : ujan dayakala : bho svāmi : parānn : parabastr :
 parabās dhâyâ-guli jā : bhikṣu : samnyāsi : brahmacāri :
 tīrthabāsi : thwo-panista thukā jogy dhakam : gathē dhārasā :
 nītisāstras hlāsēm tayâ dao || gr̥hasthayâ ācār dhâyâ-30
 guli : thao ājā babuyâ-gu byāpār yâya : kuladharmas cone :
 mebayā dāsi juyān : kuladharm juyuo ma khu : bho svāmi :
 thwoteyâ kâranas thu-gurī kâry chatā yâya ma te dhakam
 strīn dhâlam || thwote strīyâ bhākhā ñeñâo bhartān dhâlam :
 bho strī : thwo saṃsālas puruṣayâ ba|can pramān rā : 35 8b

3 hlāya te. 7 chip-skarasen. 8 yātanās. 12 con-hma. 14 ñeñâo.
 15 hlānā. 26 chi-skarapsen. 34 ñeñâo bhrattān.

striyā bacan pramān lā : chan thathimña hathi kha chāy
hlānā : hanwom chan : aneg prakāran : jotik : paṇḍit-
panisen kham hlānā thēm kha hlānā con : cha-pani paṇḍit rā
dhakam dhāyāo || thwonam-li strīn dhālam : bho prabho
svāmi : mebatā kāranas ma khu : chān dhārāsā : thwo 5
samśāras : puruṣayā bacan binānam : strī-janayā bacan
pramān juyuo ma khu : bho svāmi : ji-guli samdeh juo-guli
kha cha hūti nesē di-sane || chu dhārāsā : mebatā ma khu :
chi ekātanam : mebayā sewāyāta one dhakam dhāla : thwoten
chi ma dasēm-li : ji ekāntan : gathē cone : ji dhārāsā : 10
chi svāmiyā : bhaktibhāb yānāo conā-hma : chi ma dasēm-li :
jita meb puruṣ-panisen : grās yāyuo : thwoten chi-skarasen :
ji parapurūṣayā baśās one-guli : seharape phayio rā : seha-
rape phayio ma khu : thwoteyā kāranas : ji chio nāpam
oya julo || bho svāmi dhakam dhāyāo : thwote bhākhā 15
nēnāo : puruṣan dhālam : bho strī : chan dhāyā thēm
khao : chanata parapurūṣayā baśās onī belas : jin thwo-
guli bihar sah yāya phayio ma khu : thwoten jin : chan-guli
bacan niscayanam pramān yāya jura dhakam dhāyāo :
thwote puruṣayā bacan nēnāo : strīn dhālam || bho 20 9a
prabhu : svāmi : mebatā chu yāya mu mvār : jhiji ches :
chu bastuk datasām : jathāsakti-pramān : dharm karm
yāo dhakam || thwonam-li bharttān dhālam : bho strī :
jhijisen : chu dharm yāya : jhijis ches : chu bastukam
ma du : chu-nuṃ bastuk ma dayakam : gathē dharm yāya 25
dhakam dhāyāo : thwote bhākhā nēnāo : strīn dhālam :
he svāmi : jhijisen meb yāya-guli sāmāth ma du : bho
svāmi jhijisen phayā-guli yāya : chu dhārāsā : Kauśāmbi
dhāyā nām deśas : purbakālan nisēm dayakāo : śrī 3 Dharma-
dhātucaity : cha gwol : dasēm con : thwo caityas : jhiji 30
śaky dao thēm : lamkha mātrayāo : snān yācake : thwo snān
yākāyā puṇyayā phal : kiṃcitmātr dayio dhakam : strīn
dhālam || thwonam-li : strī Suśīlāyā bhākhā nēnāo :
bhartān dhālam : bho strī : jhiji ches : svānam ma du :
dipam ma du : sugandham ma du : dhūpam ma du : 35

3 hlānāo con cha : pani. 8 nesē. 11 yānāo con-hma. 16 nēnāo. 25 chu-nu.
26, 33 nēnāo.

naibedyam ma du : dakṣiṇām ma du : thwote sāmāgrī ma
 dayakam : chu phal lāyio : bho strī dhakam : thwote
 bhartāyā bhākhā neñāo : strīn dhālam : bho svāmi : barṣ :
 da chi jurasām : la chi jurasām : bāl chi jurasām : swo cā
 pē hnu jurasām : nīcayanam ekaman yāñāo : śraddhābhāb 5
 tayāo : yāsēm-li : thaniyā dinasam : phal lāyio : bho 9b
 svāmi dhakam : dhāyāo : thwote strīyā bhākhā neñāo :
 puruṣan dhālam || bho kānte : he priye : dhakam strīyā
 bacan neñāo : hatatatan hñilāo : hṛṣṭ juyāo : ati ras
 tāyāo : pē hnu khu hnu : Gaṅgās snān yāñā : śuddh yāñāo : 10
 Gaṅgā-jal joñāo : thwo caityarājayāta : snān yātakalam ||
 thanam-li : snān yāke dhunakāo : swo cākar : pradakṣiṇā
 yātam : thwo-guli prakāran : la chi-yanakam Gaṅgā-jalan
 snān yācakāo : hñin swo cākar pradakṣiṇā yāñāo : sewā
 julam || thwo-guli prakāran : sewā ju-jum : cha hnuyā 15
 dinas : Gaṅgā-jal tasēm hayā-guli dhalapwos : subarnayā
 kañkan swo gwol : Gaṅgā-jal tuyā belas : duhā onam :
 thwonam-li thamanam snān yāya dhunakāo : thwo Gaṅgā-jal
 dhalapwo joñāo : caityayā thās oyāo : sadāyā thēm :
 Gaṅgājalanam snān yācakaram : thwo belas daibayā jogan : 20
 puṇyayā phalan : thwo dhalapwon : subarnayā kañkan :
 ku tiña olam : thwo swoyāo : mahā harṣ yāñāo : hatāsanam :
 thwo-hma Suśilā thao che oyāo : musuhñ hñilāo : svāmiyā
 khvāl swoyāo dhālam || bho prabho svāmi : mahā adbhut
 juro : gathē dhārasā : ji thaniyā dinas : Gaṅgā-jalan snān 25
 yākā | belas : lamkha-dhalapwon subarnayā kañkan : ku 10a
 tiña olam || thanam-li : puruṣan j-sām : thwo-guli
 subarnayā kañkan swoyāo : mahā harṣamān yāñāo : puruṣan
 dhālam : aho aho bhāgy dhakam : aho harṣ dhakam :
 thathimñā āścāry : gwo belasam swoyam ma nañā : nenēñ 30
 ma nañā : dhakam śrī 3 Dharmadhātucāityayāta snān
 yākāyā puṇyan : thathimñā subarnayā kañkan : prāpt jula :
 thwo-guli prāpt juo-guli : mebatā kāranan ma khu : thwo

1 naibadyam ("dya" indistinct). 2 dakṣi lakṣi. 9 hatatatan hñilāo.
 10 pye hnu. 13 la kṣi. 17 sva gvaḍ. 21 dhalapwon. 23 hñilāo. 24 abhūt.
 26 dhalapān. 30 nenyam. 32 tha-ne. 33 kāranam.—Always ne°, "nā",
 "n, except neñāo 3.

caityāyāta Gaṅgājalan : snān yākāyā puṇyan thukā lātaṃ ||
 thwo belas : thao strī Suśilā ches tayāo : thamam Sucandr
 gr̥hapatiyā thās oñāo : bimati yāt onam || bho gr̥hapati :
 thu-gu subarnayā kaṅkan guli mul ona : thwote ñene dhakam
 ji thana oyā || dhakam dhāyāo : thwote bhākhā ñeñāo : 5
 Sucandr gr̥hapatin thwohma puruṣayāta dhālam || bho
 puruṣ : thathimña ati bān-rāk : swoya tu ēyā-pu : swo
 subarnayā kaṅkan : gana kayāo hayā : sunān bila : thwo
 kaṅkanayā mul jura : sāhi 1000 dwor chi taṃkā biyāo
 chotaṃ || 10

|| thwonam-li thwo ghasiyāyā manas : atyant romahars
 juyāo : thao ches lihā olaṃ : oyāo thao strī Suśilāyāta :
 sar-tāo strīyā khvāl swoyāo : musuhūn hñilāo dhālam ||
 he kānte he priye | : āo thaniyā dinas : jhiji ni-hmasayām : 10b
 tao-cotan bhāgy data : dhany dhany jhijis bhāgy dhakam : 15
 āo thwo dāman : saharas oñāo : aneg bastr ādin : ann : pān :
 dhāny : brihyādi : phal mul : samastaṃ : ñāñāo : jhijisen
 j-sām : mahā sukhan : bhog yāya dhakam : thithim kha
 hlāñāo : thwo-hma puruṣ : hatas oñāo : samast bastuk
 thaota mārakwo ñāñāo halaṃ || thwo-guli khañāo : Suśilā 20
 nām strīn dhālam : bho svāmi : hñāpām : jhiji ni-hmam
 mahā daridr juyāo : coñ belas : chi-skar-pani jim meban hāsy
 yāya behal juyāo cona : thathē juo swoyāo : chisen dhāra :
 āo : jhiji : thathē coñānam : nistār ma juo dhakam : āo :
 Sucandr gr̥hapatiyāke sewā yāñāo : thwo jīb rakṣā yāya 45
 dhakam dhāra : bho svāmi : thwo belasam : jin bimati
 yāñā : bho svāmi dhakam : daridr jura dhakam : hatās
 cāya ma teo : hatās cāyāyā chuṃ prayojan ma du : bho
 svāmi : thao thao karm jak sumarnā yāñāo : buluhūn jakam
 jiyio : bho prabhū : hanam dharm yāya jurasānam : kāry 30
 yāya jurasānam : dhan sādhan yāya jurasānam : athabā
 hanam : kutumb ādin bastuk : dayake jurasānam : parbat
 jāya jurasānam : samudr pār yāya jurasānam : dhīran
 jakam jiyio : bho svāmi : pa|rameśvaran belakāl ma 11a

1 snān yākāo lāta. 8 subarnayā. 9 dwor. 11 ghasiyā-yā. 13 hñilāo.
 16 saharas. 18 yāyakam : (for yāya dhakam :). 19 hatassa. 20 mārako.
 21 hñāpām.—Always ne°, "nā, "nā°, "n, except oñāo 16.

juyakaṃ : biyuo ma khu : ao jhijs bhāgyan : paramesvarayā
 kṛpānaṃ : thathimṇa aisvary lāya dhuno : bho svāmi
 āonaṃ-li : chi-skarsen : lobh chatā yāya ma te : ao jhijs
 ājā : habuyā nāman : piṇḍadān yāo : hanwoṃ kumati
 chatā taya ma teo : thao hmigwo gu-guli byāpār yānā : 5
 thaniṃ o-guli byāpār tor-te ma te : byāpār dhāyā-guli :
 ciki-dhānāo conasāṃ : tor-te ma teo : bho svāmi dhakaṃ
 dhāyāo || thwote striyā bhākhā nēnāo : bhartān dhālam ||
 he kānt he priy : dhany dhany cha khao : chan gu-gu prakā-
 ran dhāla : o-guli prakāran jin yāya : ao jhijsen : chu 10
 dharm yāya dhakaṃ dhāyāo || thwote puruṣayā bhākhā
 nēnāo : Suśīlā nām strīn dhālam : bho prabhu svāmi : gwo-
 hma dharmadhātucaityayāta snān yākāyā punyan : thani
 jhijs thathimṇa dhanasampatti lāta : ao jhijsen thaniyā 15
 tucaityadebatā hinān : mebatā deb su-naṃ ma du ||
 thwoten thwo-hma śrī 3 Dharmadhātubāgīśvarayākem tu :
 hnāpāyā thēm : Gaṅgā-jalas snān yāke dhunakāo : śrīkhandan
 mātran : lepan yāya dhakaṃ : ni-hma strī puruṣayā
 thithiṃ sammat yānāo : hnāpāyā thēm : śrī 3 Dharmadhā- 20
 tucaityayāta : Gaṅgā-jalan snān yākāo : thwote dhunakāo :
 ni-hma strī puruṣanaṃ : śrīkhand culāo : candanan lepan
 yātam ||

thwonam-li : pē hnuyā khu hnu dinas : meb puruṣ cha-
 masen siyio cā cha ku jwonāo : thwo-hma ghasiyāyā karāt : 25
 Suśīlān j-sāṃ : thwo-hma siyuo cā joṇāo oo-hma puruṣ
 swoyāo : ādar-bhāb yānāo : dhālam : bho puruṣ : chi gana
 jhāya tēnā : ān siyu cā : gana nānāo hayā : jimita biyio rā
 dhakaṃ dhāo-guri kha nēnāo : thwo mṛttikā joṇāo oo-hma
 puruṣan dhālam || bho bhaginī : kehe-cā : thwo mṛttikā : 30
 chita mārasā : kāsē di-sane : bho bhaginī : ji juram : ches
 ann chum ma dayāo : aun hile dhakaṃ oyā thukā : jita
 ann ci-bhāy bio dhakaṃ dhāyāo : thwote bhākhā nēnāo :
 Suśīlā nām strīn j-sāṃ : thwo-hma puruṣayāta : sar-tāo
 dhālam || bho puruṣ āma siyuo cā than ches ponakio : 35

16 'caitye'. 18 hnāpāyā śrīkhandan. 20 samat yānāo : hnā°. 25 siyio.
 26 siyuo. 28 tenā siyu. 30 mṛttikā. 34 śat-tāo.—Always ne°, 'nā, 'nā°,
 'n, except nēnāo 12.

chanata chan jone phakwo : ann biyāo choya : dhakam
dhāo-guli kha nenāo : tathāstu : da jio khē dhakam thu-gu
siyu cā ku : ches duta yānāo : mātanās ponakāo : do cināo
taram || thwonam-li : thwo-hma puruṣayāta : bhojan
yātakāo : ann biyāo | o : belā biyāo chotam || || thwonam-li : 5 12a
thwo mātanās ponakāo tayā-gulī piṅgal mṛttikā : dakwoṃ :
subarn juyāo conam || thwo belas thu-gulī subarnarāsi
swoyāo : thwo-panī strī puruṣ nī-hmasayām : mahā āścary
cāyāo conam || thwonam-li : bhartān dhāram : he kānt
he priy : chu hetu āścāry : asaṅkhy subarnarāsi 10
juyāo con dhakam dhāo-gulī nenāo : strīn dhālam : bho
svāmi : thwo-gulī mahā āścary juro || gwo-hma kimcit
kṣīkapuruṣ cha-hmasen : piṅgal mṛttikā joṇāo ola : thwo-
gulī mṛttikān subarnayā rāsi juyāo olam : aho aho bhāgy
dhakam ni-hma strī-puruṣayām : ati harṣamān yānāo : 15
ni-hma strī puruṣa thithim : harṣ pvāpar juyāo : chum
chum dhāya ma phatam : mahā samtuṣṭ juyāo conam ||
thwonam-li : bhartān dhālam : bho strī āo : jin bhāpij
byāpār yāya ma khato : mebayā ches : caurabr̥tti yāya mu
mvār : hanam mebayāke heyakem mu mvār : jin akasmāt 20
mahā sampatti lāya dhuno : dhakam dhāo-gulī nenāo : strīn
dhālam : bho svāmi : thwo mahā sampatti dayāo oo-gulī
meb debatāyā prabhāban ma khu : thwo jura : śrī 3 Dharma-
dhātucaityayāke : śraddhābhāb tayāo : dharmyā|ñāyā 12b
puṇyayā phalanam thukā : thathimna mahā sampatti : 25
utpatti jula || bho prabhū āo : thwo mahā sampatti : mahā
ānandan : bhuktamān yāsē di-sane : bho svāmi : āo sampat-
tin : che : bu : keb : libi : ādin kutumbajolan dayakio :
dhakam dhāyāo || thwonam-li bhartān j-sām : thao strī
Suśilāyā kha nenāo : che : bu : keb : libi : kutumbajolan 30
ādin : thaota mārakwo sāmāgrī sakatām : sampūṇ yānāo :
mahā harṣamān yānāo : tao-cotan sukh bhog yānāo :
ni-hma strī puruṣayā thithim ratikridā yānāo : ānandan con
julo || || thwonam-li ukhu-hnuyā dinam nisēm : thwo

1 phako. 2 jio se. 3 syucā. 6 piṅgla : mṛttikā : dakom. 8 māhā.
15 yānāo. 21 nenāo. 25 yānāyā. 27 yāsya. 30 nenāo. 31 ādin mārako.
32 yānāo bhog yānāo. 33 kṛdā yānāo con.—Always ne°, 'nā, 'nā°, 'n,
except yānāo 3, joṇāo 13.

daridr juyão coñ-hma ghasiyā : mahā dhanādy juyão : hr̥ṣṭ
 puṣṭ juyão : rup jaubhananam sampurn juyão olam ||
 thwonam-li : thwo-guli prakāran : sukh bhog yāñāo : cha
 hnuyā dinas : daibayā jogan : mṛtyu juram || thwonam-li :
 thwo-hma puruṣ : mṛtyū juyão : Kāñcanapurī dhāyā nām : 5
 mahā nagaras : Bimaladatt nām gṛhapati dhāyakāo : śreṣṭhī
 janm juyão conam ||

|| bho Ānand bhikṣu dhakam śrī 3 Śākyasiṃh Tathāgatan
 ājñā dayakaram || bho Ānand bhikṣu : thwo-hma Bimala-
 datt nām baniyān purbakālas : Kauśām|bi dhāyā nagaras : 10 13a
 caityayāta snān yākāyā punyan : pē-hnuyā abhyantaras :
 phal lāta : thwo-thēm thwo-hma Bimaladatt baniyānam :
 puṣṭ yāk-guli sāmāgrī sakatām : ji thās hnāna ola : bho
 Kāśyap : thwo nikam āścāry cāya mu mvār dhakam ājñā
 dayakaram || thwote ājñā nēnāo : Kāśyap bhikṣum śrī 15
 bhagabānāyā khvār swoyāo bimati yātam || he bhagaban
 dhany dhany cha-lapolasen ājñā dayaku-guli nēnāo : ji-pani
 bodh juya dhuna : bho Tathāgat : thwo-hma Bimaladatt
 baniyā dhany dhany dhakam bimati yātam || thwote
 bhikṣu-panis bimati nēnāo : śrī bhāgabānan ājñā dayakaram || 20
 bho Kāśyap : thwo-hma Bimaladatt j-sām : mahā śraddhāont
 juyão coñ : thwo-guli puṇyayā prabhāban putr putrī pari-
 bāran samjukt jula : hanwom thwo-guli puṇyan : che : bu :
 libi : catuṣaṣṭhī brihin sampurn juyão coñ : hanam tumth :
 hiti : puṣkaranin samyukt jura : hanam thwo puṇyayā 25
 prabhāban ches kothā kothā dhanasampattin puru jura :
 hanwom ann ityādim : aneg rasarasāgran puru jura : hanam
 dadhi : dudu : ghel : uyakaran samastam puru jura : hanam
 aneg her : baiḍury : śaṅkhaśilā : prabād : jātarup : rajat :
 subarn draby ādi puru juyão coñ : hanwom sā : mes : | 30 13b
 ādin paṣuganan sampurn jno : hanam hmas-khā ādin paṃkṣi-
 gananam puru juyão coñ || thwoten thwo-hma Bimala-
 dattayā ches sampurn juyão coñ || bho Kāśyap bhikṣu
 dhakam ||

thwonam-li hanam : thwo-hma Bimaladatt baniyā : mahā 35
 adbhut āścāry juyão : thwo-guli prakāran dhālam || aho

3 yāñāo. 11 caitya:yāta pya hnuyā bhyanta°. 13 hnāna. 15 nēnāo.
 22 putraputrā. 31 pakṣi.—*Always* ne°, "nā, "nā°, "n, *except* nēnāo 20.

thwote Bimaladattayā bhākhā ñeñāo : debabṛkṣan dhālam :
 bho Bimaladatt : chan manas chu chu i|chyā jura : o-guli 14b
 manorath jin purṇ yāñāo biya : ji juram : cintāmanikalpabṛkṣ
 thukā : dhakam dhālam || thwonam-li Bimaladattan dhālam :
 bho debabṛkṣ : ji uparas karuṇā tayāo : śrī bhagabān 5
 darśan yāya-guli abasar biya mao dhakam dhāyāo : thwote
 kha ñeñāo : debabṛkṣan dhālam : he Bimaladatt ji-thimṇa
 cintāmanikalpabṛkṣ juyāo : chanata jin biya dhakam :
 samast sāmāgri bilam || thwonam-li Bimaladatt j-sām :
 mahā harṣamān yāñāo : debabṛkṣayāta dhālam : bho 10
 debabṛkṣ : thwo-hma śrī Śākyasiṃh Tathāgatayā prasamsā
 gathē gathē khao : bidhibidhān gathē siyake : dhakam
 ñeñāo : thwo belas debabṛkṣan dhālam : bho Bimaladatt :
 thwo-hma śrī bhagabānayā prasamsā gathē ma siyā : thwo-
 hma śrī bhagabānayā nām kāyāo : gu-guli thās ona : o-guli 15
 thās śubh kalayān juyuo : dhakam thuti upadeś biyāo :
 sumukam conam ||

|| thwonam-li thwo-hma Bimaladatt baniyān j-sām : thwo-
 guli debabṛkṣayāta swo cākar ulāo : namaskār yātam ||
 thwote dhuṇakāo : thao antapuras onam || thwo belas ches : 20
 putr : putrī ādin : sakal parijanao nāp sāhūti sammat
 yāñāo : thao strī Bimalāyāta sal-tāo : puṣp : dhup : dīp :
 naibedya : | ādin puṇjā sāmāgri joñāo Bimaladattan j-sām : 15a
 kṛtāñjali yāñāo : śrī Śākyamuni bhagabānayā nām sumaranā
 yāñāo : thwo-hma debabṛkṣayāta : bhok puyāo Jetaban 25
 mahābīhar one dhakam : prasthān yātam || || thwonam-li
 kṣanamātranam ākāśagaṅgā thēnam : gathimṇa ākāśagaṅgā
 dhārasā : atyant manoram juyāo coṇ : hanwom thwo
 Gaṅgāyā lampkha : amṛtao sam tuly juyāo coṇ : hanam
 thwo Gaṅgās subarnayā padm hoṣem coṇ : hanwom thwo 30
 Gaṅgās samastam : subarnayā bāluka juyāo coṇ : thathimṇa
 ākāśagaṅgā : Bimaladattan j-sām : darśan yātam || thwo
 belas : Bimaladattan thao strī Bimalāyā khvāl swoyāo :
 dhālam || he priy strī : aho āścāry : gathimṇa bismay :

2 mas chu o-guli *corr. from* o-li. 4 Bimaladattan dhakam. 7 ji-thimṇe.
 9 samastam. 21 ādim samant. 23 naibadya. 26 Jetan mahā.
 27 ga'ne. 31 tha'ne. 34 ga'ne.—Always ne°, 'nā, 'nā°, 'n, except yāñāo 3
 ñeñāo 7 and coṇ 30.

thathimña bastuk : jhijisen svapnas suddhā ma khañā :
 thathimña swoya tu ēyā-pu : manoram sthān : hanwom
 subarnayā padman pvāpval juyāo coñ : hanam subarnayā
 bālūkān samjukt juyāo coñ : thathina jā : gwo belasam
 juyio ma khu : juyāo ona ma du : dhakam dhāyāo : thwote 5
 svāmiyā bhākhā nēñāo strīn dhālam || bho svāmi : jhijis
 debahṛkṣayā prasādan : chi bhāgyayā prabhāban : thathimña
 ākāśagaṅgā thēna : thathimña Gaṅgā tor-tā|o : jhijisen 15b
 seb-Gaṅgā gana mār one : thwo-guli Gaṅgās snān yāya
 nuyo dhakam thithim ni-hma strī puruṣayā sammat yāñāo : 10
 thwo ākāśagaṅgās snān yātam || thwo belas thwo ākāśa-
 gaṅgās snān jak yāyaom : kṣanamātranam śrī 3 Śākyasimh
 Tathāgatayā darśan lātam || gwo-guli prakāran darśan
 yāta dhālāsa : bhikṣu samgha-panisen uyakāo : aneg deb-
 lok : nāg-lok : yakṣ-lok : gandharb-lok : daity-lok : garuḍ- 15
 lok : kinnar : marharag : ādinam uyakāo : maṇikayā simhā-
 sanas bi-iyātam || gathimña prakāran bi-iyāta dhārasā :
 nakṣatr tārāgaṇayā madhyas : śrī candramā śobhāyamān juo
 thēm : śobhāyamān juyakāo bi-iyātam || || thwo belas :
 Bimaladattan j-sām : jao pāyā pulin pṛthibīmaṇḍalas cuyāo : 20
 lā-hāt hā-jolapāo : śraddhābhāb tayāo : ni-hma strī
 puruṣanam stotr yātam ||

|| bhagaban Buddha vīreśa : Buddha nātha namo 'stu te |
 bhavāmbodhinimagnānām : tāraṇam mokṣadam sadā ||
 mocanam sarvasatvānām : sukhāsāgaram adbhutam | 25
 śaraṇam anāthabhūtānām : rogaśokavināśanam ||
 tava pādaprasādena : mama bhāgyaviśeṣataḥ |
 mokṣadam dehi me nātha : sarvabhāvanamo 'stu te ||

|| he bhagaban : | he Buddh bīreś : he Buddh nātha : cha- 16a
 laporayā caranakamalas : koṭi koṭi pranām || hanwom 30
 cha-lapol gathimña dhārasā : saṃsār hāñān : dukhayā
 samudras : luku duñāo coñ-panita j-sām : thata kāyāo :
 mokṣapad biyāo bi-iyāk-hma : hanam : satvapraṇi dakwo-

1, 2 tha°ne. 1 jhijī°. 2 yayā-yu. 4, 7 tha°ne. 8 tha°ne. 15 garaḍ.
 18 naorakṣ tārā. 23 nātham. 24 °magrānām : tāraṇa. 25 dukkhasāgaram
 adbhūtam. 27 pādasādena bhāgyam vi°. 28 sarvabhāvaṇam namostu.
 31 ga°ne. 32 thvata kāyāo.—Always ne°, °nā, °nā°, °n, except coñ 3.

yātaṃ duḥkh phutakāo bi-jyāk-hma : sukh biyāo bi-jyāk-hma :
 hanam anāth juyāo coñ-hma śaran oya-hma : hanam
 rogaśok phutakāo bi-jyāk-hma : thathimña-hma cha-laporayā
 pādūkās sahasrakoti namaskār || he bhagaban cha-laporayā
 prasādan : ji bhāgyayā phalan thathimña aiśvaryapad lāya 5
 dhuno : he nāth : thathimña-hma cha-laporayāta koti
 koti namaskār dhakam tottr yātaṃ ||

|| thwo belas Bimaladatt nām baniyā stotr yāk swoyāo :
 śrī 3 bhāgabānam prasann juyāo : śrī bhagabānan ājñā
 dayakaram || he Bimaladatt dhakam : dhany dhany 10
 cha-pani : ni-hmasayām purbajanmayā puṇyan cha-pani
 thathimña : aiśvaryapad lāto : hanwom thwoteyā kāranas :
 chan puja yāñā-gulisāmāgrī sakatām : thana ji thās thēnakar
 hara : bho Bimaladatt : thwote puṇyan cha j-sām : Bimala-
 kīrti nām Tathāgat dhāyakāo : samyaksambuddhayā jñān 15
 lānāo : catuṣaṣṭhī bidyānam | sampuṇ juyāo sugat dhāyakāo : 16b
 satvaprañiyā sārthi juyāo : hanam deb : daity : manuṣyayā
 guru juyāo : Buddh bhagabān dhakam dhāyakāo cone phaya
 mār dhakam : hanam chan strīyām : chan purbajanmas
 tao-cotan puṇyayā yānam oyāyā kāranas : thwo-hma 20
 strīm Bimalaśaṅkh nām Tathāgat dhāyakāo : samyaksam-
 buddh juya māl dhakam : śrī 3 Śākyasiṃh Tathāgatan ājñā
 dayakaram || thwo belas Kāśyap bhikṣun śrī bhagabānayā
 khvāl swoyāo bimati yātaṃ || he bhagaban : thwo-hma
 Bimaladatt dhāyā-hma puruṣ dhany dhany khao dhakam 25
 bimati yātaṃ || thwo belas śrī bhagabānan ājñā dayakaram
 || bho Kāśyap bhikṣu : thwo-hma Bimaladattayā puṇyayā
 prabhāban : thathimña padabi lātaṃ || bho bhikṣu : thwoyā
 kāranas puṇy yāya mār juro dhakam : śrī 3 Śākyasiṃh
 Tathāgatayā ājñā neñāo : śrābak : bhikṣu-gaṇ : deb : 30
 daity : manuṣy : gandharb : kinnar : thwote ādin sanast
 sabhā-lok : mahā harṣamān yāñāo : thao thao āśramas
 lihā onam ||

|| iti śrībicitrakarnikāvadānamālāyām prathamō 'dhyāyah
 || thwoyā kha thuti || 35

2 amnā juyāo. 3, 5, 6, 12 tha°ne. 20 yāneṃ. 21 °śamkho nūm. 28 tha°ne
 tāta. 34 'dhyāya.—Always ne°, °nā, °nā°, °n.

II

|| thwonam-li : cha-guli kālāntaras śrī | Śākyamuni 17a
bhagabān j-sām : Gr̥ddhakuṭ dhāyā parbatas bi-jyāk
jura || gwo-guli prakāran bi-jyāta dhārasā : bhikṣusaṃgh-
panisen cāt uyakāo : hanam deb-gan : nāg-gan : yakṣ-gan :
gandharb-gan : kinnar-gan : mahorag ādinam : śraddhābhāb 5
tayakāo : māny yākāo : pujā yākāo bi-jyāk ||

|| thwo belas Bandhumati nām nagar cha-guli dasēm coñ :
thwo nagaras asankhy janalok-pani dasēm coñ : hanam
aneg paṇḍit : brāhmaṇan samyukt juyāo coñ : nānā prakā-
rayā lāsy : bilās : mahā harṣan sampjukt juyāo coñ || 10
thathimṇa manoram Bandhumati nām nagarasam : Bandhu-
nāgar nām rājā cha-hma basarapam coñ : thwo-hma rājāyā
strī Suranāgarī nām rāni dasēm coñ : thwo-hma rājā : nānā
śāstrabidyān sampurn : hanam bibekabīcāras nipun juyāo
coñ : hanam nītinyāyas bicakṣaṇ juo : hanam nānā prakārayā 15
bastran tiyāo coñ : hanam dhan sampattin samyukt juyāo
coñ : hanam sara : kisi : bapāyak : sipāhi : thwote catu-
raṅgabalan samyukt juyāo coñ : hanam sā : mes : paśu-
ganan sampurn juyāo coñ : thathimṇa-hma Bandhunāgar
rājāyā Balasattam dhāyā nām mantri cha-hma dasēm coñ : 20 17b
thwo mantri j-sām : rājāyā atyant ma-tēñāo tayā-hma :
hanam sāmāny juyāo coñ-hma Buddhisattam dhāyā nām
mantri cha-hma dasēm coñ || thwote ni-hma mantri dasēm
coñ ||

thathimṇa Bandhumati nām nagaras : Bikramadatt nām 25
baniyā cha-hma dasēm coñ : thwo-hma baniyā juyio gathimṇa
dhārasā : mahā dhanādy juyāo coñ : thwo-hma baniyāyā
Satyaśīlā nām strī cha-hma dasēm coñ || thwonam-li cha-
guli samayas : Buddhisattam mantrin j-sām : thwo-hma
Bikramadatt gr̥hapatiyā kalāt Satyaśīlā nām strīyāta : dut 30
choyāo : sar-takar chotam || chuyā kāranan dhārasā :
surataśṅgār yāya kāranas dut choyāo bonakar chotam ||
thwonam-li dut-panisen j-sām : ni-bār swo-bār oñāo : dhāl

1 On the margin Bikramadat Satesirā. 4 panisyan. 5 gandharbb corr.
from gandh. 8 asakhy. 9 prakārayāsyā : lāsyā. 11 tha^{na} Bāmdhanāgaro.
12 strī (for rājā). 17 śar. 19 Bāmdha°. 21 abhyant matyanāo. 25 tha^{ne}.
27 mähā.—Always ne°, °n, °nā, °nā°, except coñ 16, 23.

onam || thwo belas thwo-hma Satyaśilā baniyāni j-sām :
 bodh ma juo : thwo belas Buddhisattam mantrin manan
 bhāraparam || aho āścāry dhakam : jin j-sām : misā cha-
 hma nāpam bodh yāya ma phata : dhikār ji janm : dhikār
 ji buddhi dhakam : hanam āo thathē ma khato : gwo-guli 5
 jatn yāñan siddh jura : o-guli jatn jin yāya dhakam :
 mananam || bhārapāo conam ||

18a

thwo belas Bandhunāgar rājā j-sām : śikhār hmi tal one
 dhakam : Buddhisattam mantri : Balasattam mantri ni-hmam
 sar-tāo : thwo-pani swo-hmam : banakrīdā one dhakam : 10
 dhanuṣ : bān : khaḍg ādin nānā prakārayā śastr : astr
 joñāo : mahābegī juyāo coñ-hma aśvarāj gayāo : mahābegan
 banakrīdā onam || thwo belas : cha-guli sthānas : ati tao
 mā juyāo coñ pilāg simā cha mā nāp lātam : thwo thānas
 calā cha-hma nāpa lātam : thwo calā julam : thwo rājān 15
 swoyāo hatā hatāsanam dhanuṣas balāthu duyāo dhālam :
 rere pāpiṣṭ mṛg : cha gan one tēnā : cha j-sām : thaniyā dinas
 ji hastas lāta dhakam dhāyāo : bānaprahār yāñāo chotam ||
 thwo belas thwo bān j-sām : thwo-hma mṛgayā pvāthas
 kalam || thwonam-li mṛgan j-sām : thao udaras bānaprahār 20
 yāk-guli bedanā seharapāo : mṛgan jān : rājāyā khvāl
 swoyāo dhālam || bho mahārāj dhany dhany cha-
 lapol khao : cha-lapolasen j-sām : mahā uttam brat yānam
 bi-jyāta : bho mahārāj : cha-lapol gathimā dhārasā :
 rājādhirāj juyāo bi-jyāk-hma : ji dhakam dhārasā : pa| 25 18b
 śujāti mṛg juyāo coñ-hma : jñān chum ma dayāo : nirbal
 juyāo coñ-hma : hanam bho mahārāj : kebal āhār yāyao :
 maithun yāyao : nidrāo : thwote swotān jukwo pun juyāo
 coñ-hma : bho mahārāj : cha-lapol dhārasā : debajāt :
 mahābuddhiont : aneg dharmayā adhikār juyāo : dharm 30
 adharm sisē bi-jyāk-hma : bho mahārāj : bhūpāl dhāyakāo
 dakwo lokasen prasamsā yākāo bi-jyāk-hma : hanam bal
 ma-du-panista bal bio-hma : dīnakaṅgār juyāo coñ-pani
 śaranagati juyāo bi-jyāk-hma : thathimā cha-lapolasen

8 Bāpḍha°. 10 śar-tao. 17 ecece (for rere) tenā. 23 yānem. 24 ga°ne.
 27 marāj āhar. 28 juko. 31 sise. 32 dako. 34 -thimna.—Always ne°,
 °n, °nā°, except coñ 26, 27.

ji-thimña : durbali mṛgajātiyāta gathē jio kāsē bi-jiyānā : bho mahārāj : ji j-sām cha-lapolayā : simānas coñāo : cha-lapolasen bisē tayā : ghās-mātr jukwo : āhār yāñāo coñā : hanwom meb sunānam ma twoñ-gu lamkha mātr twoñāo coñā : bho mahārāj : hanam biṣeṣan dhārasā : ji kalāt mṛgiyā garbhas : 5 bālakh dao : bho mahārāj : ji jāṃ thathēm mṛtyu juyuo : thwo garbhas coñ bālakh-pani : chu gati juyuo : thwo-panista sunān rakṣā yāyuo : hāhā karm : hāhā kaṣṭ : hāhā daib : hāhā dukh dhakam : nānā pra/kāran bilāp yāñāo : 19a khwoyāo : punar-bār : rājāyā khvāl swoyāo dhālam || bho 10 mahārāj : bho rājasattam : ji-guli bāky cha-hūti nēsē bi-jiyā-hūni dhakam : thwo-hma mṛgan bārambār bilāp yāñāo dhālam ||

na simhajātir na ca vyāghrajātir : na ṛkṣa evaṃ na ca sūkaro 'ham | 15
vṛko na jātir na ca krūrajātis : tvayā kiṃ artham svaśareṇa bhinnah ||

|| bho mahārāj : cha-laporayā bairi : simhajāti jīm ma khu : hanam byāghram ji ma khu : bhālum ma khu : hanam gu-phām ji ma khu : bho mahārāj : bṛk dhāya gu-khicām ji 20 ma khu : hanam paśumadhyas : cāṇḍār-hmam ji ma khu : thathimña durbali paśujāti juyāo coñ-hma jita : chuyā kāranas cha-lapolasen ji uparas : bānaprahār yāña bi-jiyānā : bho mahārāj : thathimña byāpār jāṃ cha-laporayā ma khu : thathimña byapār jā : byādhāyā thukā : hanam 25 caṇḍāl dhāyā-panisen : saty ma dhāo-panisen jakam : thathimña bṛtti yāyuo : bho mahārāj : thwo-guli bṛtti byapāl yāya teo : ma teo gathē ma siyā dhakam dhāyāo : thwote mṛgajātiyā bhākhā nenāo : thwo-hma rājān li uttarā biya ma phayāo : kṣanamātr sumuka conam || thwonam-li 30 rājān j-sām : calāyā khvāl swoyāo : ājñā da|yakalam || 19b bho mṛgajāti : ji satyan chanata kayakā ma khu : ji julam : sikhār yāya dhakam oyā : cha julam : ji sammukhas ola :

4 ton-gu tonāo. 10 kho-yāo. 14 jātiḥ (twice). 15 sūkaroḥam. 16 jāti (twice) °sareṇa bhinna. 20 khicā. 21 paśamadhyas. 22 tha°na. 23 yāne. 24, 25 tha°ne. 26 caṇḍā. 27 tha°ne. 32 sabyan.—Always ne°, °n, °nā°, except coñ 7, nēsya 11.

thwo thāyas jin kutsal ma yāsēm : chan śarīras : bānaprahār
 yāñāo kayakā : bho mṛgī gathē dhārasā : kokh juo tālabṛkṣ
 dao : pāl lāk thēm juro : āo chu yāya : jin balā duyāo oyā
 belas : cha-pani jin khane dayakaṃ ola : thwo belas jita
 aparādh jula : bho mṛgī āo chu yāya : chanata irkhyā 5
 tayāo kayakā ma khu dhakaṃ dhāyāo : thwote rājāyā bāky
 neñāo calān dhālam : bho mahārāj : cha-laporasen chu kha
 hlāsē bi-jyāñā : mebayā śarīr gamtās ma dayakuo : thao
 śarīrao : mebayā śarīrao uthēm ma khu rā : duḥkh dhāyā-
 guli : sukh dhāyā-guli samastayā uthēm dhaka cha-laporasen 10
 gathē ma siyā : bho mahārāj : cha-laporayā lā-hātan ji jīb
 haran jula : āo mebatā kha hlāñān chum prayojan ma
 dato : bho mahārāj : āo cha-laporasen prahār yāñam hayā-
 guli : thwo śarīras coñ balāthu li kāsē bi-jyā-hūne : ji mṛtyū
 juyata tayār ju : bho mahārāj : ji bhāgyayā phalan : cha- 15
 lapor rājā-thimṇa-hmayā lā-hātan mṛtyū juya data : dhany
 dhany ji bhāgy : dhany dhany cha-laporayā citta dhakaṃ ||
 bho mahārāj : thu-gu puñyayā phalan sadākālam cha-lapo-
 layā maṅgalalakalyān juya mār : bho mahārāj : ji prāṇ-mātr 20a
 da ni : tatkāranam : cha-lapolayā balā kāsē bi-jyā-hūne 20
 dhakaṃ dhāyāo : thwonam-li rājāyā manas amḍor yāñāo :
 thwo-guli prakāran ājñā dayakalam || aho āścāry dhakaṃ :
 chu kāranas ji banakṛiḍā ola khas : hāhā gathimṇa pāp lāta :
 hanam kebal pasumātran thathimṇa kha hlāta : thwo
 mṛgijātin dhākwo kha samastam satyanam khao : āo chu 25
 yāya : jin prahār yāñam hayā-guli : mṛgiyā pvāthas duñāo
 coñ balāthu jinam li kāyāo biya dhakaṃ mananam bhārapāo :
 thamanam calāyā udaras duñāo coñ-guli balāthu : li kāyāo
 bilam || thwonam-li thwo-hma rājān jak thiyaom : thwo-
 hma mṛg mṛtyū julam || 30
 || thwonam-li thwo-hma rājān j-sām : hñel oyakāo coñ-
 pani ni-hma mantri-pani : dao dao dhakaṃ ājñā dayakalam :
 thwonam-li mantri ni-hma hñelan cāyakāo rājāyā khvāl
 swoyāo : mikhā eyakol yāñāo bimati yātam || bho mahārāj :

4 dayaka. 8 gaṅgās. 13 prahārnam. from 13 āo to 15 mahārāj added
 later. 16 thimṇe. 25 dhāko. 26 yāñam yā-guli. 31 hñel.—Always
 ne°, °n, °nā, except duñāo 26, 28; coñ 27.

chu ājñā dayake tēnā : ājñā dasē bi-*ḥyā*-*hūne* : cha-laporayā
 lisē oyāyā began : *ji-pani* tao-cotan *jhāyāo* pariśram juyāo : 20b
ji-pani ni-hmasayām *hñed* oyāo : | coñ : bho mahārāj :
 aprasann juya me teo : āo *jhijis* rājyasam bi-*ḥyā*-*hūne* nuyo
 dhakam dhāyāo : thwote mantri-panis bhākhā ñeñāo : 5
 rājān ājñā dayakalam || he mantri-pani : *ji-guli* byākul
 bacan cha hūti ñeo : gathē dhārasā : *jhijis* thana coñā belas :
 cha-pani ni-hmasayām *hñed* oyakāo cona : thwo belas
 akasmāt ati sundarī calāniṃ cha-hma oo khañāo : jin *j-sām* :
 gamtās ma yāsēm balān prahār yāñā : thwo balā *j-sām* : 10
 thwo mṛgiyā pvāthas kalam : thwo belas thwo-hma carānin
j-sām : thwo balāthu pvāthasam thākāo mṛtyu ma juo-lam
 hñā : *ji* hñeone coñāo : aneg prakāran bilāp yāñāo dhālam ||
 thwote bhākhā ñeñāo : *ji* manas tao-cotan samdeh jura :
 kimcit paśujātin dhākwō sakatām : satyanam khao : bho 15
 mantri *jhijis* janm dhitkār dhakam dhāyāo : u-guli kṣapasam
 sala gayāo āo thathē ma khuto : gamgātīrthas oñāo : thwo
 calā syāñā-gu pāp samastam phutake dhakam : sara beg
 thayāo onam || || thanam-li mantri-pani ni-hmam rājāyā
 lio lio onam : thwonam-li Balasattam nām mantri cha-hma 20
 rājāo lisē one-guli sāmārth ma dayāo conam || thwo belas 21a
 Buddhisattam nām mantri cha-hma rājāo lisēm oñ jura :
 thwo-guli prakāran o-om cha-guli deśas thēnam || thwonam-li
 Balasattam nām mantri cha-hmasen rājā nāpa lāya ma
 phayāo : thao deśas lihā olam || 25

thwonam-li Buddhisattam mantrin *j-sām* : rājāyāta gañāo
 bimati yātam : bho mahārāj : cha-lapor gana biya tēnā :
 bi-*ḥyāyā* mu mvāl : bho svāmi : cha-lapol chu jula : rājā
 juyāo mahābuddhiont juyāo : cha-laporasen gathē ma siyā :
 bho mahārāj : jāgart yāsē bi-*ḥyā*-*hūne* : bho prabhu mahārāj : 30
 kebal paśumātr syāñān : cha-laporayā byākul citt gathē
 jura : dhakam dhāyāo : thwote Buddhisattam mantriya
 bhākhā ñeñāo : rājān ājñā dayakalam || bho mantri :
 paśujātin dhāo-guli bacan cha-guli ñeo : gathē dhāla dhaka
 dhālasā : binā kāranas *ji-guli* prāṇ haran yāta : jin jā chum 35

1 tenā. 10 balān. 15 dhāko. 17 śāla thathe. 18 śāra. 19 oram. 20
 nāmantri. 23 thenam.—Always ne°, °n, °nā, °nāo.

aparādh yānā ma du dhakaṃ dhāla : bho mantri jin thwo
 paśujātiyā bacan seharape ma phu dhakaṃ dhāyāo : thwote
 rājāyā bacan neñāo : mantrin dhālaṃ || bho mahārāj : āo
 cha-lapolasen chu ājñā dayakasē bi-jyāya tēñā : bho mahārāj :
 rājadharm dhāyā-guli : me|bayā jīb kāya : paśu paṃkṣi 5 21b
 syāya : māyā buddhi taya : śatrū phutake : mebayā rājy :
 nagar : grām ādin kāya : bho prabhū mahārāj : kebal
 paśu cha-hma syāñānam : chāy šok kāsē bi-jyāñā dhakaṃ :
 mantrin bodh yāñāo dhālaṃ || thwote mantriya kha neñā :
 rājā ājñā dayakalaṃ : he mantri : āma chan dhāyā-guli 10
 chu kha : thwo ātmā dhāyā-guli : sakalayāṃ uthēm thukā :
 hanaṃ thwo jīb jura sukh jura : duḥkh jura : thwo samastaṃ
 tuly thukā : bho mantri chan gathē ma siyā || dharm binānaṃ
 rājy bhog yāya ma phu : athabā hanaṃ : śatrū juyāo conasā :
 phutake yogy : nagar : grām ādin kāya jogy : binā 15
 aparādh ma dayakaṃ mebayāta phutake ma teo : he mantri :
 thwo-hma mṛg ji śatrū ma khu : jita chum aparādh yāk-hmaṃ
 ma khu : gathimā-hma paśuyāta kāran ma dayakaṃ
 phutakāyā nimittin : ji citt byākul jula : dhakaṃ dhāyāo :
 thwote rājāyā ājñā neñāo mantrin dhālaṃ : bho mahārāj : 20
 jita kṣamā yānaṃ bi-jyā-hūne : ji-guli bacan cha hūti neśē
 bi-jyāya mār : gathē dhārasā : siphan thwo-hma rājā
 dhaka ma sio : byāghran thwo-hma rājā dhaka ma sio :
 barāhan rājā | dhaka ma sio : bhālunaṃ ma sio : bho 22a
 mahārāj : thwoyā kāranas thathimā banāntaras conān : 25
 thwo jīb gathēm rakṣā juyio : thwote nimittin jhijis rājyas
 lihā bi-jyā-hūne nuyo dhakaṃ : hanaṃ cha-lapor ma dayāo :
 antapuras con rāni ādin sakalēm bilāp yāñāo conī : dhakaṃ :
 punarbār mantrin rājāyā khvāl swoyāo bimati yūtaṃ ||
 bho mahārāj : cha-lapolayā Balasattam mantri dani lā ma 30
 data lā : gana ona khas : chalapol tol-tāo ganakhas : cha-
 lapolao nāpaṃ ji cha-hma jakaṃ data : cha-lapolayā ati
 prem juyāo con-hma Balasattam nām mantri thaniyā dinas
 gana ona : bho mahārāj āo thwo thāyas cha-lapolasen jogy
 ajogy siyakāo bi-jyāya mār : dhakaṃ dhāyāo : thwote 35

2 seharapye. 15 bināparādharmā. 21 yāneṃ. 25 tha°ne. conān.—Always
 ne°, °nā°, °n.

Buddhisattam mantriya bhākhā ñeñāo : rājān ājñā dayakalam
 || bho mantri : āo chan dhākwo bacan samastam jogy khao
 thukā : āo chan chu bāñchā yāñā : o-guli jin purñ yāñāo
 biya thukā dhakam ājñā dayakāo : rājān j-sām : mantriya
 kha sakatām siyāo : thwo-hma rājā thao rājyasam lihā 5
 bi-jyātām ||

|| thwonam-li deśas coñ prajā-lokasenam : rājā li[hā 22b
 bi-jyāk-guli bārtā ñeñāo : mantri-prabhiti sainy : prajā-lok
 samastam muñāo : rājā la swoya dhakam onam || thwonam-li
 mantri : sainy : prajā samastasenam : rājā ādin mantri 10
 ni-hmam lihā bi-jyāk khañāo : nānā prakāran ādar-bhāb
 yāñāo : thao thao jogy pramānanam : rājāyāta bandanā
 sebh ādin : thithim sammat yāñāo : rājā j-sām : rājakulas
 bi-jyācakalam || rājā j-sām : rājakulas duhā oyaom :
 kṣaṇamātr sabhāmaṇḍal dayakāo bi-jyātām : thwonam-li 15
 sabhā munake dhunakāo : antapuras duhā bi-jyāñāo : ceti-
 panisen nirmal lamkhan tuti cāyakāo bi-jyātām || thwo
 belas cetijan-panisen rājāyā tuti ni pā bhok puyāo prañām
 yātām || hanam Suranāgarin j-sām : thao svāmi rājāyā
 tuti ni pām bhok puyāo namaskār yātām || namaskār 20
 yāya dhunakāo rājā āśanas bi-jyāñāo : ras rasāgr ādin śat-ras
 bhojan yātakalam : thwonam-li rājān j-sām : bhojan yāya
 dhunakāo : śayanāgār dhāya kothās onā : ānandan bi-jyātām ||

thwonam-li Suranāgarī rāñin j-sām : svāmi mahārāj
 khvāl swoyāo binati yātām || | bho mahārāj : cha-lapol 25 23a
 banakrīdā bi-jyāñā thās chu nimittin bilambh jula : cha-
 lapol nanānam ma bi-jyāñāo ji citta : ati samdeh jula
 dhakam bimati yātām || thwote rāniyā binati kha ñeñāo
 rājān ājñā dayakalam : he kānte he strī : āo jin gulita kha
 hlāya : bho priye strī : kebal calā cha-hmayā kāranas 30
 ji-pani bhati bilambh jula : gathē dhārasā : ji-pani bana-
 krīdā onā belas : akasmātam calā cha-hma ji samukhas
 ola : thwo belas jin j-sām : gamtās ma dayakam : thwo-hma
 mṛgayāta bānaprahār yāñam choyā : thwo belas thwo-hma
 mṛgayā pvāthas kalam : thwonam-li thwo-hma mṛg prāñant 35

4 dhaka. 10 ādip. 13 samat. 33 gamgās. 34 yānem.—Always ne°,
 °nā°, °n.

juyāo coñ belas : anek prakāran bilāp yāñāo : saty satyayā
 kha hlāta : thwo-hma mṛgajātiyā bilāp bacan ñeñāo : li-
 uttarā biya ma phayā : thwoyā kalanas ji citt byākul juyāo :
 bhati biāmbh jula dhakaṃ dhāyāo : thwote rājāyā ājñā 5
 ñeñāo : rānin bimati yātaṃ : bho prabhū mahārāj thathē
 juyi dhaka saty mebanam jinam ma siyā dhakaṃ thithim
 ni-hma strī puruṣayā duḥkhaṃ sukhayā kha hlāñāo conam ||
 thanam-li thwote prakāraṇ paraspar thithim kha hlāñāo 23b
 co-cwom : śrī sūry uday juyāo na sañāo olaṃ ||

thwo belas kāji : mantri : prajā-lok samastam rājāyā 10
 mujarā yāya dhakaṃ rājakulas olaṃ : thwo belas thithim
 bicār saṃcār yātaṃ || || thwonam-li rājaballabh juyāo
 coñ-hma Balasattam mantrin rājāyāke binati yātaṃ || bho
 mahārāj : banakṛiḍā oñā thās : cha-lapor gana bi-jiyāñā :
 ji juram cha-lapolayā liṣe oya sāmāth ma dato : bho prabhū 15
 mahārāj thwo-guli aparādh kṣamā yāsē bi-jiyāyā mār dhakaṃ
 bimati yātaṃ || thwo belas rājān j-sām : chunum li-uttarā
 ma bisē sumukaṃ conam || thwonam-li rājān chunum
 ājñā ma dayakāo : thwo-hma Balasattam mantriya mahā
 lajyā phacit juyāo : thao ches lihā olaṃ || || thwonam-li rājān 20
 j-sām : Buddhisattam mantri sar-tāo : thao uṣṇīṣas ciñāo tayā
 bētālī toyāo Buddhisattam mantriya bio julam || hanam
 punar-bār : rājān ājñā dayakalam : bho Buddhisattam
 mantri : ji-guli parākraman dayakāo tayā-guli deś : nagar :
 grām : keb : libi ādin rājy dakwo samastam : chan khusi 25
 jula : dhakaṃ ājñā | dayakalam || thwonam-li mantrin 24a
 j-sām : rājāyā binati yātaṃ || bho mahārāj : cha-lapolayā
 rājy samastam : jin bhārā ku buya-gulisam sāmāth ma
 du : cha-lapolasen : hnāpā jita gultā bhārā biyāo tala :
 ulita jak jin ku buya dhakaṃ binati yātaṃ || thwote 30
 mantriya bhākhā ñeñāo rājān ājñā dayakalam : bho mantri
 chan āma-thē dhāya ma te : dhakaṃ ājñā dayakalam ||
 thwote rājāyā ājñā ñeñāo : mantrin binati yātaṃ || bho
 mahārāj : āma-lita cha-lapolasen ājñā dayakasēm-li : jin

gulita bimati yāya : cha-lapolasen ājñā dayakā thēm yāya julo
dhakaṃ dhāyāo : Buddhisattam mantrin dakwo rājyaṃ
thao khusi yāñāo : mahā ānandan coṇ julam ||

|| thwo belas Buddhisattam mantrin j-sām : hnāpām
mananam bhārapāo tayā-guli lu-mañāo : āo jāṃ jin dhāyā- 5
guli kha nene phao dhakaṃ bhārapāo : Bikramadatt nām
baniyāyā kalāt baniyāniyāta punar-bār dut choyāo sal-
takal chotam || thwonam-li dut-pani oñāo : Satyaśilā
nām baniyāni sal-talam : bho Satyaśilā may-ju : ji-panis
bacaṇ cha-guli nēsē di-sane : chu dhārasā : mebatā ma khu : 10
gwo-hma Buddhisattam mantrin : hnāpām | chi-skarayāke : 24b
ujan dayakāo tao-guli dao rā : ji-panisen juraṃ chi-skar-
pani sar-tal oyā : wāyo jhās dhakaṃ : bho baniyāni may-ju :
thwo-hma Buddhisattam mantriya : mahābhāgy jula : dakwo
mantriya sinam uttam-hma jula : rājān j-sām : dakwo 15
rājyayā nāyak yāñāo : dakwo rājy : nagar : grām ādipanam :
sainy prajā-lok samastayām adhikār thwo-hmayā jura :
bho may-ju : thwo-hma mantri chi-skarayāta puruṣ yāya
jogy : bho baniyāni may-ju : thaniyā dinas khu-hnum chi-
skar-pani : jhāya jio rā dhakaṃ mantrin ujan dayakāo 20
hala : dhakaṃ dhāyāo : thwote dut-panis bhākhā neñāo :
Satyaśilān dhālam : bho dut-jan thwo-hma Buddhisattam
mantri jita jogy ma juo : gwo-hma gwo-hmasenam narak
bhog yāya ichyā yāyu : o-hma o-hmasen jak thathimṇa
bṛtti yāyuo : gwo-hma gwo-hmasen svarg bāñchā yāyu : 25
o-hma o-hmasen thathimṇa bṛtti tol-tio || bho dut-jan :
stri-janan j-sām : thao puruṣ bāhikan mebayā puruṣayāke
lobh yāya ma teo : hanam puruṣan j-sām : | thao stri bāhikan 25a
mebayā strijanayāke lobh yāya ma teo : bho dut ji j-sām :
thao svāmin samtokh juo thukā : ji julam svāmi bhakti 30
juyāo patibratādharm coṇ-hma thukā : thwoten thwo-guli
bṛtti ji manas ma loo dhakaṃ dhāyāo : dut-pani lita chotam :
thwonam-li dut-panisen Satyaśilāyā bhākhā neñāo : hatāsa-
nam Buddhisattam mantriya thās oñāo : Satyaśilān dhākwo

4 hnāpām. 7 sa-takal. 10 nese. 11 hnāpām. 13 sar-tal. 17 ādhikār.
19 thvaniyā. 24 tha'na. 26 tha'ne. after tol-tio 26 is repeated narak
23 to tol-tio 26. 31 pratibratā. 34 dhāko.—Always ne°, "nā", -n except
21 neñāo.

kha samastam mantriya kanam : thwonam-li mantri j-sam :
 dut-panis bacan nenao : ati tam cayao dhalam : aho ascary
 dhakam chuyā karanas : ji-guli bacan manay ma yāta
 dhakam : thanam-li Buddhisattam mantrin ati kop yānāo
 kotawar-pani sar-tāo dharam : bho kotawar āma Bikramadatt 5
 baniyā cināo hio hūni dhakam : bho kattarak āma baniyā
 tatkāranam cāṇḍalayā lā-hātis lao hlānāo bio : bilambh
 yāya ma te hūo hūo dhakam dhāyāo chotam || thwonam-li
 thwote mantriya ājñā nenao : kotapāl-panisen Bikramadatt
 baniyāyā che onāo : pinem tu conāo : sar-talam || bho bho 10
 Bikramadatt : cha-pani cāṇḍalayā hastas lao hlānā choo
 dhakam : jimis Buddhisattam | mantrin ujan dayakāo hala : 25b
 wāya wāya dhakam dhālam || thwonam-li Bikramadatt gṛha-
 patin kotawārayāta dhālam : bho kotawār chu nimittin jita
 syāke tēn : jin chu aparādh yānā dao : hāhā daib gathimna 15
 āscary dhakam dharam : thwote gṛhapatiyā kha nenao :
 kotawāran dharam || bho gṛhapati thwo-guli kāran ji-panisen
 ma siyā : chi chu chu aparādh dao khas : jimisen ma siyā :
 bho Bikramadatt binā aparāadhan chāy thulita yāyuo dhakam
 dhālam || thwote bhākhā nenao : Bikramadatt baniyā 20
 mahā bilāp yānāo khwolam : āo jin chu yāya : rājan jita
 aparādh bila : jinam jāp rājadroh yānā jā chum ma khañā :
 āo aneg prakāran kha hlānāo conāyā chu prayojan ma dato :
 āo ji thwo jibayā māyā ma dato : jin parādh yātasām :
 aparādh yātasām : isvar sākṣi dao dhakam bilāp yātam || 25
 thwonam-li kotawāran dhālam : bho Bikramadatt : āo
 bilambh yānāyā chum prayojan ma dato : nuyo nuyo dhakam :
 jonāo pita halam : thanam-li kotawār-panisen cāṇḍāl-pani
 sar-tāo lā-hā onāo : lao hlānāo bila julo || thwonam-li thwo-
 hma Bikramadatt baniyā deṣayā bāhiris | yānāo : śastran 30 26a
 prahār yānāo syātam ||

|| thwo belas thwo-hma baniyāyā ches con-hma Satyaśilā
 nām strīn j-sām : thao svāmi Bikramadatt baniyā mṛtyu
 juo dhakam dhāo-guli bārtā nenao : bodh ma juyāo : hanam
 thao thithi : iṣṭ : bandhu-panike nena juram : thwonam-li 35

2 du-panisen āti. 5 śar-tāo. 10 śar-talam. 14 kotabār. 15 tena ga^{na}.
 19 dhaka. 34 dhaka.—Always ne^o, ^onā^o, ^on.

thao thithi: iṣṭ cha-hmasen dhālam || bho Satyaśīlā
 niscayanam chan svāmi mṛtyū jula khao: dhakam Bikra-
 madatt baniyāyā kha bṛttānt samastam kana: thwote kha
 ñeñāo: Satyaśīlān dhālam: hāhā kaṣṭ ji svāmi chu jura:
 hanam ji svāmin chu aparādh yāta: chu doh yāta: chu 5
 nimittin ji svāmi phutakala: jin jāp svāmin doh yāk-guli
 chum ma khanā dhakam dhāyāo: ni ghaur mātr sumuka
 coñhāo conam || thwo belas Satyaśīlān j-sām: aparādh
 cha-guli siyāo dhālam: āo ji svāmi phutaku-guli nimitt
 kāran: jin siyake dhuno: rājāyā doṣ ma khu: meb suyām 10
 doṣ ma khu: thwo-hma Buddhisattam mantriya kheran
 thukā ji svāmi phutakara: āo jin gulito kha hlāya dhakam:
 nānā prakāran bilāp yāñāo conam || thwo belas thao thithi:
 iṣṭ mitr oyāo bicār yāt olaṃ: bho Satyaśīlā may-ju: | ajogy 26b
 ajogy aparādh ma dayakam: doṣ ma dayakam: Bikrama- 15
 datt chu nimittin phutakaram: hāhā daib daib dhakam
 bicār yātam || thwonam-li Satyaśīlān j-sām: phayā thē
 dhiry yāñāo thao nugaras hihi lanakāo: kwo chuñāo: thao
 thithi iṣṭ-panike ñenam || bho jñātaye: bho goṣṭi-jan-pani:
 āo ji gathē juyūo: jin dhārasā: sahaḡāmin juyāo oya 20
 dhakam dhāyāo tayā dao: dhakam dhālam || thwonam-li
 goṣṭ-panisen j-sām Satyaśīlāyā kha ñeñāo dhālam || bho
 Satyaśīlā chan svāmio nāpa sahaḡāmini one dhakam pratijñā
 yāñam tayā-guli daosām: gathē one: gwo-hma cāḡḡālayā
 lā-hātin mṛtyu juo-hma nāpa sahaḡāmini jogy ma juo: 25
 gathē one: bho Satyaśīlā one dhāya ma te dhakam dhāyāo:
 thwote goṣṭiyā bacan ñeñāo: anek prakāran bilāp yāñāo
 khwolam: gu-guli prakāran bilāp yāta dhārasā: thao lā-
 hāt ni pānam thao hṛdayas dāsē dāsē khwolam: hanam
 lā-hā ni pānam: thao sa caca puyāo khwolam: hanam lā-hāt 30
 ni pānam aṃgalas dāyāo khwolam: hanam hā svāmi svāmi
 dhakam: hanam hān-thapu simā gor tuo thēp: bhumis
 gor gor tulāo bilāp yātam || || thwonam-li jñāti bāndhab-
 jan-panisenam thwo-hma | Satyaśīlān bilāp yāk-guli swoya 27a

17 the. 18 ko chuñāo. 19 jan-pim. 21 dhaka. 23 onya dhaka. 24 yāñem
 capḡālayā. 28 kholam. 29 kholam. 30 thao śa. kholam. 33 gotr gotr.
 bādhab.

ma phayão : samast prakāran bodh yātam : bho Satyaśilā
 dhakam : āo chu yāya : bilāp yānān lihā oyio ma khuto :
 khwoya ma te sumuka di-sa dhakam : bodh biyāo talam ||
 thwonam-li thwo ku nhuyā din osēm-li : Satyaśilān j-sām
 nhas hnu cyā hnuta duḥkhan coñão ji hnu dasēm-li nāpik 5
 boñão li-lusi dhēnakāo : śuddhakarmādi samastam prācitt
 pheñão thwao svāmiyā nāmam boñão cona julo || ||
 thwonam-li hni hni chiyā din oñão : swo lā dayāo olam ||

thwonam-li Satyaśilān j-sām : sthāpit cha-hma sar-tāo thao
 svāmi Bikramadatt baniyāyā nāman kāsth-pratimā dayakāo : 10
 sthāpitayā hneone dhālam : bho sthāpit āma chan dayakā-
 gu siyā pratimā jwoñão : śmaśānas taya yao dhakam :
 thwo pratimā śmaśānayā madhyas tayāo : puruṣayā bastran
 punakāo tayār thi-hūi dhakam dhāyāo : thwote Satyaśilāyā
 bacan neñão : thwo-hma sthāpitan j-sām : thwo-guli siyā 15
 pratimā joñão onam : thwonam-li thwo pratimā śmaśānayā
 dathus tayāo lihā olam : lihā oyāo Satyaśilāyā thās
 oyāo dhālam : bho Satyaśilā : chi-skarayā ujan thēm
 śmaśānamadhyas tayāo oya dhuno dhakam dhāyāo : thwote
 sthāpitayā bhākhā neñão : Satyaśilā ati ras tātāo : thwo- 20 27a
 hma śilpak sthāpitayāta ādar-bhāb yāñão : bastr ādi prasād
 biyāo chotam ||

|| thwonam-li Satyaśilāyā manas ati harṣamān yāñão :
 hnāpā Buddhisattam mantrin kha hlākar hao-guli lu-manakāo :
 thao sakhi sar-tāo dhālam || bho sakhi hnāpā kha hlāñā- 25
 guli samastam chan sio-thukā : bho ceṭik thwo-hma Buddhi-
 sattam mantri sar-tal hūo : jin bhati nāpa lāya dhakam dhāla
 dhāo : dhakam dhāyāo : thwote Satyaśilāyā bacan neñão
 manas ati harṣamān yāñão : thwo-hma bhvātini j-sām :
 mantriya che oñão : Satyaśilān dhākwo kha samastam 30
 binati yātam || thwonam-li thwo-hma bhvātinayā bimati
 kha neñão : Buddhisattam mantri hatatataṃ hñelāo hnāpāyā
 kathāmtar lu-makāo dhālam : bho ceṭike ji āo oya ma khu
 ni : hanis samdhyāsamayas oya : cha-pani nāpa coña

3 khoya. 6 dhenakāo. 7 nāmañcoñão. 9 sar-tāo. 12 dhakam (for
 dhālam). 16 śmaśā. 24, 25 hnāpā. 27 sar-ta. 30 dhāko.
 32 hnāpāya. 34 cha-pani nā.—*Aheys* ne°, °nā, °nā°, °n.

hūne dhakaṃ dhāyāo : thwo bhvātin-pani lihā olaṃ ||
 thwonam-li thwo-hma mantri j-sām : samdhyāsamay juyaom :
 Satyaśīlāyā ches one dhakaṃ onam : thwonam-li Satyaśīlāyā
 ches onāo : mantrin j-sām : Satyaśī[rāyā khvāl swoyāo : 28a
 man harṣamān yānāo dhālam : bho Satyaśīlā chan chu 5
 bāñchā jura : o-guli dhāo dhakaṃ dhāyāo : thwote mantriya
 bhākhā nēnāo : Satyaśīlāyā khvāl pale-svān ho-ho thēm
 cat kanakāo : mantriya khvāl swoyāo dhālam : bho mantri
 ji uparas kṣamā yāya mār : chi-skarasen ujan dayakā-gu
 kha samastam lu-manā thukā : bho mantri ji-guli kāry 10
 cha-guli sidhayakāo biya mār dhakaṃ dhālam || thwote
 Satyaśīlāyā bhākhā nēnāo mantrin dhālam : bho Satyaśīlā
 chan chu jyā yāya mār : han chu bāñchā yānā : chan che
 dayake ichyā yānā lā : bu dayakes ichyā yānā lā : tisā :
 osat dayake ichyā jura lā : chan gu-guli ichyā jura : u-guli 15
 jin yānāo biya : dhakaṃ dhāyāo : thwote mantriya bacan
 nēnāo Satyaśīlān dhālam : bho mantri saty satyanam jin
 phone dhakaṃ dhāyāo mantrin dhālam : bho Satyaśīlā :
 saty satyanam chan gu-gu dhāla : o-guli jin purṇ yānāo
 biya dhakaṃ : pṛthvi saty : āp saty : agni saty dhakaṃ 20
 swo por saty yānāo dhālam || thwo belas Satyaśīlān dhālam :
 bho mantri jin bimati yāya : mebatā ma khu : bho mantri
 ji svāmi Bikramadatt baniyān chu aparādh yāta : binā
 aparā|dhan ma dayakam : mebayā jīb kāya dao rā : bho 28b
 mantri aparādh daosām : mebayā jīb kāya ma du : āo ji 25
 svāmi dhārasā mṛtyu jura : āo ji ekātan chu yāya : bho
 mantri ji julam strīdharman coṇāo coṇā : strīdharmayā
 kathāntar nēnāo tayā dao : bho mantri strīdharm dhāyā-
 gulin sukh lāya dayio : strīdharman coṇ-hmayāta : lok-
 panisenam prasapsā yāyuo : hanam gwo-hma strījan-pani 30
 sukh juo : gwo-hmayām duḥkh juo : thwotena sukh duḥkh
 dhāyā-guli : dharm pāp dhāyā-guli strījanayā jakam juyio :
 hanam bho mantri rup dhāyā-guli julam : arup dhāyā-guli
 j-sām : strījanayake thukā : hanam bhāgy dhāyā-gu
 j-sām : abhāgy dhāyā-gu j-sām : strījanayā thukā : hanam 35

10 lu-mana. 12 nēnāo. 14 ikṣā (*twice*). 15 ikṣā (*twice*). 17 nēnāo.
 23 bināparā.—*Always ne°, "nā, "nā°, -n.*

kul rakṣā yāyu-hmaṃ strījan : kul nās yāyu-hmaṃ strījan
 thukā : bho mantri : hanam biṣeṣanam brāhmanayā strī-
 janayāke : rājāyā strījanayāke : strī-dharm dayio ma khu :
 bho mantri : thwote dharm ma dhāsēp-li : hīnakulas janm 5
 juyāo : kān juyakāo : khul juyakāo : dhusi juyakāo : galal
 dayakāo : janm juya mālio : bho mahā mantri thwote
 dhakam chi-skarasen gathē ma siyā dhakam : bho mahābāhu
 thwote kāranas | chi-skarayā bacan ma nēnā : bho mantri 20a
 thwo-guli aparādh kṣamā yānam diya mār : bho mantri
 chi-skar-panisen mebayā strīyāke māyā taya ma teo : 10
 mebayā strījanayāke lobh yāya ma teo : thwoyā pāp mahā
 aghor thukā : bho mantri thwo pṛthibis : Buddhisattam
 mantri dhakam prakhyānt juyāo coṇ-hman gathē ma sira :
 bho mantri thwo-guli kāry yātanās : narak bhog yāyayāta
 chuṃ samdeh ma mvār : thwo-guli kāryas kṣamā yāya mā : 15
 bho mantri ji-guli kāry cha-guli siddhayakāo bio cha dhakam
 dhārasā : mebatā ma khu : bho mantri ji jura ji svāmio
 saṃsarg jula : ji sahaḡāmini one : thwoyāta gulita sāmāgrī
 māl : ulita saṃpurn yānāo biya mār : ji puruṣayā pratimā
 dayakāo śmaśānas tayāo taya dhuno : bilambh yāya ma te 20
 dhakam : dhāyāo conam || || thwonam-li mantrin j-sām :
 Satyaśīlāyā kha nēnāo adbhut āścāry cāyāo : lajyā cāyāo :
 li-uttarā biya sāmāth ma dayāo thao ches sumuka lihā
 olam ||

thwonam-li Satyaśīlā sahaḡāmini onīa dhāo-guli bārtā 25
 nēnāo : thao thithi strījan samastam kilakīlāyamānanam
 hālāo olam || thwonam-li goṣṭi bandhujan-panise |n gulita 20b
 sāmāgrī mār : ulita tayār yākāo : dakwo jan sakalēm
 hāhākāran khwoyakāo thwo-hma Satyaśīlā sahaḡāmini on
 julo || thwonam-li śmaśānas thānakāo śmaśānayā madhyas : 30
 thao svāmiyā pratimā siyā debao nāpam coṇ : thwo belas
 goṣṭhi-panisen agnisamskārayā karm ādi mārakwo yātam :
 thwote dhunakāo : thwo-hma Satyaśīlā nām strīn j-sām :
 rājā ādi prajā-lok goṣṭhi-lok samastayātam āśīrbād biyāo :
 mṛtyū juyāo onam || 35

7 dhaka. mahābāh. 9 yānem. 13, 16 dhaka. 22 adbhūt. 29 khoayakāo.
 32 gvaṣṭhi. 33 stin.—Always ne°, "nā, "nā", -n, except nēnāo 26.

|| thwonam-li Buddhisattam mantri j-sām: thao ches coñão
 mahā amān cāyāo mananam bhārapāo conam || gathē
 dhārasā: ji janm juyāyām dhītkār: jin jogy ma juo-guli
 kāry yāta dhakam: gwo-hma Satyaśīlān dhākwo kha sa-
 mastam satyan khao: jin chu kāranan aparādh ma dayakam: 5
 Satyaśīlāyā puruṣ syākala: āo chu yāya: tao-cotan pāpan
 kena dhakam mananam bhārapāo conam || thwo belas
 Bandhunāgar rājān j-sām: Satyaśīlā sati ona dhakam dhāo-
 guli samacār neñāo: Buddhisattam mantri yāta dut choyāo
 sal-take chotam || thwo belas mantri olam: thwonam-li 10
 rājān ājñā dayakalam: bho mantri Bikrama|datt baniyāyā 30a
 kathāmtar samastam jita kane mār: thwo-hma baniyāyāta
 aparādh ma dayakam jio kāra dhaka lok-panisen dhāyāo
 jula: thwoyā kāran gathē khao: dhakam ājñā dayakasēm-li:
 mantrin j-sām: rājāyā khvāl swoyāo bimati yātam: bho 15
 mahārāj ji ājñāni juyāo misā cha-hmayā nimittin jin aparādh
 yānā dhakam samast brttānt kañāo sumuka conam ||
 thwonam-li rājān ājñā dayakalam: bho mantri cha julam
 pāpiṣṭ khao: ji julam pāpi khao: bho mantri āo chan
 puruṣayā jib kāyāyā pātak chu yāñāo: mocan yāya: hanam 20
 jinam mrgayā jio kāyāyā pāp chu yāñāo phutake dhakam
 ājñā dayakalam || thwote rājāyā ājñā neñāo mantrin dhālam:
 bho mahārāj dhany dhany cha-lapor: thaniyā dinas cha-
 laporayā bacan amṛtao samān jula: cha-laporasen ājñā
 dayakā-gu samastam saty meban khao thukā: bho mahārāj 25
 jhiji ni-hmayā jatn dao: jin kane dhakam: bho mahārāj
 Gṛddhakūt dhāyā parbatas bhikṣusangh-panisen ādarabhāb
 yākāo: puṇyaśarīr juyāo bi-jyāk-hma samsārayā duḥkh
 phutakāo bi-jyāk-hma śrī 3 Śākyamuni bhagabān bi-jyāk
 thukā: gathim|na-hma bhagabān dhārasā: karuṇātūrā 30 30b
 juyāo bi-jyāk: kṣamādhāri bi-jyāk: thathimna-hmayā
 thās: śaran onāo: jhijisen yāñā pāpayā kathā samastam
 binati yāya: bho mahārāj dhakam dhāyāo: thwote mantri yā
 bhākhā neñāo rājān dhālam: bho mantri dhany dhany:
 chan dhāyā thēm yāya dhakam sammat yāñāo mantri rājā 35

10 las-takya chotam. 13 in kāra ra indistinct. 17 samastam. 26 kane
 dhap. 30 ga°ne. 31 tha°ne. 35 samat.—Always ne°, nā, nā°, -n.

ni-hmasayām thithim sāhūti yāñāo : Gṛddhakūt parbatas
one dhakam onam ||

thwote prakāran o-om : gu-guli thās śrī Śākyamuni
bhagabān bi-jyāta : o-guli thās thēnaka oñāo : ni-hmasenam
lā-hāt hā-jolapāo swo cākar pradakṣiṇā yāñāo caranakamal 5
bhok puyāo : śrī 3 jagadīśvar śrī 3 Śākyamuniyā khvāl
swoyāo bimati yātam || he bhagaban : he guru : he nāth :
jimis uparas karuṇā kṛpā tayāo : uddhār yāsē bi-jyāya mār :
he bhagaban ji-pani julam pāpan kiñāo coñ-pani : he sugat
thwo pāp samastam phutakeyā nimittin dharmayā kathā 10
cha-guli nene ichyā jula : cha-laporasen prasann juyāo
dharmayā mātmyakathā upadeś bisē bi-jyāya mār dhakam
bimati yāñāo : thwote rājā : mantri ni-hmasayā bimati
ñeñāo : śrī 3 Śākyamuni bhagabānanam | j-sām : ājñā 31a
dayakalam || he nṛp mahārāj : chan chu nene ichyā yāñā : 15
chu samdeh jula : o-guli dhāo dhakam ājñā bilam : thwote
ājñā ñeñāo rājān prārthanā yātam : bhe bhagaban nesē
bi-jyā-hūne : ji cittas byākul juoyā kathā samastam bimati
yāya : he sāsātā he bhagaban : ji juram cha-guli abasaras
banakriḍā oñā belas : akasmāt mṛg cha-hma ola : thwo belas 20
thwo swoyāo : gaṃtās ma yāsēm jin śaraksep yāñāo choyā :
thwo-guli śaran calāyā pvāthas kalam || thwo belas thwo-
hma mṛg mṛtyu ma juo hñā : aneg prakāran bilāp yāñāo :
satyayā kha hlāta : thwo belas jin chum uttarā biya ma
phayā : thwo belas ji cittas ati byākul julo : he bhagaban 25
thwo paśumātr ghāt yāñāyā gulita pāp dao dhakam dhāyāo :
thwote kha ñeñāo śrī Śākyamunin ājñā dayakalam || bho
mahārāj : himsākarmayā kha nene ma te : himsā yāñāyā
auśadhi mebatā chum ma du : dhakam ājñā dayakasēm-li :
mantrin j-sām bimati yātam : he bhagaban jinam manas byākul 30
cha-guli dao : jin binati yāya : nesē bi-jyā-hūne : he bhagaban
mebatā ma khu : cha-guli dinas kridā yāya kāranas : jin
jura/sām : dut choyāo : strī cha-hma sar-tāo kha hlāñā : 31b
cha bār ni bār swo bār samum kha hlāñā : thwo-hma strī
bodh ma juyāo : ji manas atyant krodh julam || thwo belas 35
jin bhārapā : āo thathē ma khato dhakam : thwo-hma
striyā bhartā syāke dhakam : aparādh ma dayakam

cāṇḍālayā hastas lao hlāṇāo choyā : thwote yāya dhunasēm-
 li : thwo-hma striyāta hnāpāyā thēm dut choyāo sal-takal
 choyā : athēnaṃ ma oyāo : ji thana oṇāo aneg prakāran
 kha hlāṇā : thwo belas thwo-hma strīn j-sām : aneg prakāran
 nyāyāśāstrayā kha kanam || thwo belas jin uttarā biya 5
 ma phu : thwoteyā kāranas ji cittas byākul jula : he bhagaban
 manuṣyayā jīb kāyāyā gulita pāp dao : thwo pāpayā kha
 samastam ājñā dasē bi-jyāya mār dhakam dhāyāo : thwote
 mantriya bhākhā ṇēṇāo : śrī 3 bhagabānan j-sām ājñā daya-
 kalam : he mantri āma himsādi kha hlāya ma te : āma himsā 10
 kha ṇēṇāyā chum prayojan ma du : upakār chum ma du ||
 hanam punar-bār śrī Śākyamunin ājñā dayakalam : bho
 mahārāj he mantri : jin chu dhāya : su gwo-hmanam bana-
 madhyas gulita prāpi syāk : hanam deṣe grāme nagare :
 gulita prāpijan syāta : thu-gu bicār sunām yāta : bho 15 32a
 mahārāj : athabā bicār dao : gathē dhārasā : paralokas
 thwo-hma rājān thwo-hma prāpi syāta : thwo-hma mantrin
 thwo-hma prāpi badh yāta dhakam paralokas bicār yāyuo :
 dhakam ājñā dayakalam || thwote ājñā ṇēṇāo rājān dhālam :
 bho munīśvar ājñā dayakasē bi-jyāya mār dhakam dhāyāo : 20
 thwote bhākhā ṇēṇāo śrī bhagabānan ājñā dayakalam :
 bho mahārāj bho mantri : cha-panisen tao-cotanam ichā yāta
 dhakam ājñā dasēm-li : rājān j-sām : hanam bimati yātam :
 he bhagaban niścayanam ṇene ichā jula : ājñā dayakasē
 bi-jyā-hūne dhakam dhāyāc : thwote kha ṇēṇāo śrī bhaga- 25
 bānanam ājñā dayakaram : he mahārāj he mantri ṇeo :
 thao śārīr jurasānam mebayā śārīr jurasānam : tulya thukā :
 hanam thao duḥkhao mebayā duḥkhao tuly thukā : hanam
 thao sukhao mebayā sukhao uthēm thukā : bho mahārāj
 chān dhārasā : pāp punyayā hīṣeṣan : ṣaḍgati saṃsāras 30
 janm juyāo : caturyonis duṇāo coṇ : bho rājān hanam kane
 ṇeo : samnyāsi brāhman syāṇāyā pāp : ji-ma-ni dan tol-tio :
 kṣatriy syāṇāyā pāp : jhi da dasēm-li mocan juyio : baiśy
 ghātayā pāp : cyā dan | tor-tio : śudr syāṇāyā pāp : khu 32b
 dan tol-tio : bho mahārāj : sarpa brāhmaṇao uthēm : 35

1 cāṇḍā°. 2 hnāpā° sa-takal. 3 athyamnam. 7 kha mast. 10 hiśā kha.
 15 gulite. 18 bamdh yā. 22 tao-cvatanam. 27 jurasanam.—*Atherys*
 ne°, "nā, °nā", -n, except ṇeo 26 and syāṇāyā 34.

mṛgao baiśyao uthēm : siṃhao kṣatrīo uthēm thukā : bho
 mahārāj meb prāṇiyā jīb kāyāyā bhīmīdidi kha dayāo : bho
 rājan dhakam dhāyāo : thwote ājñā neṇāo : rājā mantri
 ni-hmasenam śrī 3 munīśvarayā ājñā naṇāo : khvāl khinukāo 5
 sumukam conam || || punar-bār rājān bimati yātam : he
 bhagaban kiṃcit paśumātr syāṇhāyā pāp phutakeyā nimitin :
 cha-laporasen jita dharm upadeś bisē bi-jyāyā mār dhakam
 bimati yāṇāo : śrī Śākyamunin ājñā dayakalam : bho mahārāj
 samast pāp phutake-guli yatn dao thukā : gathē dhārasā : 10
 bho nṛp chan prabrajyābrat ārambh yāo : thwo prabrajyā-
 bratayā puṇyan samast pāp nās juyio : hanam sadā sarba-
 kāranam nirbānapad lāyuo : dhakam ājñā dayakasē bijyā-
 tam || thwo belas rājā mantri ni-hmam ati ras tāyāo : śrī
 bhagabānāyā khvāl swoyāo bimati yātam : he munīśvar 15
 śrī bhagabān : dhany dhany cha-lapor : niścayan ji-panisen
 prabrajyābrat jone dhakam : samastam sāhūti dhunakāo :
 rājā mantri ni-hmasen yathābidhi thēm pra|brajyā grahan 33a
 yātam : thwonam-li prabrajyā kāya dhunasēm-li : śrī 3
 Śākyamuniyāta swo cākar pradakṣiṇā yāṇāo : caranakamala-
 sam bhok puyāo conam || 20
 || thwo śrī 3 bhagabānan dharmamāhātmyakathā upadeś
 bilam || thwo belas thwo-hma rājā mantri ni-hmasenam cha
 por jak neṇā mātranam : pañcābhijñ dhāya nātā prakārayā
 padabi lātam : thwo-guli padabi lāṇāo : tatkāranam 25
 mokṣapad lāk julo ||
 || iti śrīvicitrakarnikāvādāne dritīyo 'dhyāyaḥ || 2 ||

III

thwonam-li cha-guli samayas Śrābati dhāyā nagaras :
 Jetaban dhāyā nām : mahābīhāras śrī 3 Śākyamuni bhagabān 30
 two bi-jyāk julo : gwo-guli prakāran bi-jyāta dhālasā :
 asaṅkhy bhikṣugaṇ-panisen uyakāo : hanam śrābakagan :
 debagan : nāgagan : yāksagan : gandharbagan : daityagan :
 garuḍagan : kinnaragan : mahorag ādin : samast lokasenam
 ādarabhāb yākāo puajā māny yākāo bi-jyātam ||

2 bhīmīdidi (2). 4 naṇāo. 6 kicit. 10 prabrajyā. 16 jonyā. 26 "kāvādāna.
 'dhyāya. 28 on the margin jubarījā.—*Always* ne°, "nū, "nā°, "n.

|| thwo belas : Karpurabatī dhāyā nām deś cha-guli dasē
 coñ : thwo deś gathimñā dhārasā : ji-ma-khu jojan bhūmi
 kēñāo coñ : hanam duo : byāo uti juyāo pē kun lāñāo coñ :
 hanam thwo deśayā pine : hnas bor parakhāran uyakāo | 336
 tayā dao : hanam thwo palakhārayā kwom-kwos nhas-guli 5
 khāran uyakāo tayā dao : hanam nānā prakārayā campaka-
 brkṣan ulāo coñ : hanam nānā prakāranayā gukhin ulāo
 coñ : hanam deśas asaṃkhy paṇḍit-jan : sādhu sajjan basara-
 pāo coñ : hanam apsara-lokayāta irkhyā tayāo coñ strijan-
 pani basalapāo coñ : hanam nānā prakārayā harṣan saṃjukt 10
 juyāo : hanam sasy : sā-hmā ādin bhay phayāo sadām
 subhikṣu juyāo : ati manoram juyāo coñ : thathimñā deśas
 Padmaketu nām rājān rāy rajayi yāñāo bi-jiyāk || thwo-hma
 Padmaketu rājāyā putr : Bimalaketu nām †jubarājan jukt
 juyāo coñ : hanam thwo-hma Padmaketu rājāyā kalāt 15
 ni-hma dasēm coñ : su su dhārasā : Padumanī nām rānī
 cha-hma : Surocanī nām rānī cha-hma : thwote ni-hma strī
 dasēm coñ : thathē coñ thās : Padumani debīo : Surocanī
 debīo ni-hma thithim birodh julam || gathē dhārasā :
 Padumaniyā dhārasā : putr jubarāj dasēm coñ : Surocaniyā 20
 dhārasā : paramasundarī Citramohini nām putrī cha-hma
 dasēm coñ : hanam thwo-hma rājāyā Jñānakeśarī nām
 mantri cha-hma dasēm coñ : thwote paribāran saṃju|kt 34a
 yāñāo : thwo-hma Padmaketu rājān ānandan sukh bhukta-
 mān yāñāo coñ julio || 25

|| thwonam-li cha hnuyā dinas : thwo-hma rājāyā ni-hma-
 hma strī Surocanī nām rānī j-sām : thao svāmi rājāyā
 khvāl swoyāo bimati yātam : bho svāmi mahārāj : ji-guli
 bimati cha-guli ñesē bi-jiyā-hūne : bho svāmi mahārāj chu
 dhārasā : jita ādhār mebatā cha-nuṃ ma du : putram ji 30
 ma du : bhāgyam ji ma dū : putrī mātṛ dayāo coñ : chum
 prayoan ma du : bho svāmi : gwo-hma Padmaniyā dhālasā :
 jubarāj putr dayāo coñ : thwo rājyāṅgabiṣay dakwo samastam
 Padumaniyā khusi juyio : bho mahārāj jin phayān phayā thē
 kāry yātasām : byarth julio dhakam dhāyāo : thwote Surocanī 35

2 jon (for jojan). 4 hnas bār. 8 sarjjan. 12 manoras. tha°ne. 13 rajaṣi.
 16 Padamanī. 28 mahārāj. 30 jita.—Always ne°, nā°, nā°, n°.

debiyā bhākhā neñāo rājān ājñā dayakaram || he kānte
 Surocanī: chan āma-lita śok chāy kāyā: gyāya ma te:
 ji-guli rājalakṣmi dakwo samastam chan adhikār thukā:
 mebayā ma khu thukā: bho snehabatī ji ati ma-tēñāo tayā-
 hma meb ma du: cha cha-hnam thukā: hatās cāya ma ⁵
 te dhakam dhāyāo: thwo|te svāmi mahārājayā ājñā ^{34b}
 neñāo Surocanīn dhāram: he prabhu mahārāj: cha-
 laporasen ji nikanam ma-tēñāo tayā-hma dhakam ājñā
 dayakara: saty satyanam khao rā dhakam dhālam ||
 thwonam-li rājān ājñā dayakalam: he priye strī: 10
 niscayanam cha binān snehabatī bhāryā meb ma du
 dhakam dhāyāo: thwote svāmiyā bhākhā neñāo: strīn
 dhālam: bho mahārāj: āma-lita cha-laporasen ji uparas
 ma-tēñā bhāb tasēm-li: ji-guli jyā cha-guli yāsē bi-jyāya
 mār: dhakam dhāyāo: thwote bhākhā neñāo rājān ājñā ¹⁵
 dayakalam: bho priye strī chan chu bāñchā yāñā: o-guli
 jin purā yāñāo biya: dhāo dhakam dhāyāo: thwo bhākhā
 neñāo strīn dhālam: bho prabhu mahārāj jin dhāyā-guli
 satyanam yāya khao lā: yāya j-sā saty yāsē bi-jyā-hūne
 dhakam dhāyāo: thwote rāniyā bhākhā neñāo rājān ājñā ²⁰
 dayakalam: he priy Sulocanī: satyanam chan dhāyā-gurī
 kāry jin yāya julo dhakam ājñā biyāo: thuti rājāyā ājñā
 neñāo Surocanīyā manas ati harsamān yāñāo: rājāyā khvāl
 swoyāo bimati yātam: bho svāmi mebatā kāry chu-num
 ma khu thukā: cha-lapolayā prasādan dhananam sampurn ²⁵
 ju|o bastrādi alamkālanam samjukt juyāo coñ: bho mahārāj: ^{35a}
 cha-lapolayā rājyabiṣayas gurī des: grām: nagar dayāo
 coñ: thu-gulī rājyas mās la chito thwo rājyayā adhikāl jita
 bisē bi-jyāyā māl: rā la chitoyā ja-gulī bacan pramān
 yātakāo bisē bi-jyāyā māl dhakam bimati yātam || thuti 30
 Sulocanīyā bimati neñāo rājān ājñā dayakalam: he kānte
 he priy: chan dhāyā-gurī bacan jin pramān yāya thukā:
 bho priye mās la chi sam dhārasā: chan chu yāya ichyā
 jula: o-guli yāo: la chita dhālasā chan adhikār jula:
 dhakam ni-hma strī puruṣayā thithim sambād yāñāo 35

8 dhaka. 22 biyāo. 28 jita bise. 29 bacam. 30 bise. 32 dhādhā-
 gurī (corr. from dhā-gurī) jin.—Always ne', "nā, "nā", "n.

conam || || thwonam-li sambād yāñāo co-cwom : u khu-
nhuyā śrīsur y ast juyāo din olaṃ ||

|| thwonam-li sati khu-hnu śrīsur y uday juṣem-li Surocanī
rānīn svāmīyā khvāl swoyāo dhālam : bho prabhū mahārāj :
ao cha-laporayā prasādan thwo rājayā adhikār ji jula : 5
bho svāmi āo cha-laporayā putr : jubarājā caṇḍālayāta lao
hlāñāo syātakar choya mār : bho prabhu thwote yāñāo :
ji putrī Citramohiniyāta bibāhār yāñāo thwo rājy samastam :
ji hmyācayāta si|bay biya māl : bho svāmi bilambh yāya 35a
ma te : ji cha-laporayā ati ma-tēñāo tayā-hma khatasā : tatkā- 10
ranam : thwote kāry yāsē bi-jyāya mār : dhakam dhāyāo :
thwote Surocanīyā bhākhā ñeñāo rājān j-sām : namo
Buddhāya : namo dharmāya : namaḥ saṅghāya dhakam
triratnayā nām kāyāo : lā-hāt ni pānam hnas-panas tiñāo :
striyā khvāl swoyāo ājñā dayakaram : he Surocanī debī : 15
āma chan chu kha hlāñā : thathimā ajogy bacan hlāya
ma te : dhakam ājñā dayakalam || thwonam-li rājāyā
bacan ñeñāo Surocanī debīyā manas atyant kop yāñāo
dhālam || bho bhubanākar bho rājā : ama cha-laporasen
chu ājñā dayakā : āo cha-laporayā bac anpramān yāyio ma 20
khuto : cha-laporasen jita adhikār biyāo taya dhunakara :
āo ji khusi jula : ji ēyā thē yāya : bho svāmi cha-laporayā
saty daosā : jin chu yāya dhakam dhāyāo : thwote Surocanī
rānīyā krodhabacan ñeñāo : rājān ājñā dayakaram : bho
strī Surocanī saty satyanam thwo rājy samastam chan 25
adhikār jula : thwo-guli kāry chatā jak yāya ma te : dhakam
dhāyāo : thwote kha ñeñāo Surocanīn dhālam : bho svāmi | 36a
cha-lapolasen ji hñeone coñāo : saty satyanam chan yākwō
siddh dhakam : ājñā dayakasē bi-jyāta : āo ji khusi ma du lā
dhakam dhāyāo : thwote bhākhā ñeñāo rājān dhālam : 30
he strī satyanam chan bacan pramān yāya : thwo kāry
chatā jak yāya ma te dhakam dhāyāo : thwote bhākhā
ñeñāo Surocanīn dhālam : he rājān cha-laporasen ji hñeone
saty pratiñā yāya dhunakara : āo rājā-thimā juyāo saty
gathē phutake tēñā : bho mahārāj thwo pṛthibī julam : 35

16 th'ñane. 20 bac. 23 surocana. 24 rājan. 28 hñeonya. 34 thimne.—
Always "no", "nā", "nā", "n, except tiñāo 14.

satyan thukā sthir jula : hanam Amarābati julam satyan
 thukā sthir jula : hanam lakṣmi julam satyan thukā sthir
 ju : thwotena rājā-thimna juyāo gathē saty phutake tēnā ||
 bho mahārāj : cha-laporsen saty pratijñā yānā-guli khatasā
 jin dhāyā thē yāsē bi-jyā-hūne : cha-laporsen jin dhāyā 5
 thē yāya ma khatasā : jin thao śarir thamanam ghāt yānāo
 mṛtyu juya dhakam dhāyāo : thwote āścāry kha neñāo
 rājān dhālam : he priye strī chan thu-gu kāry chatā yāya
 ma teo : paramtu chan hmyācayāta bibāhār yānāo : thwo
 dakwo rājy samastam biyāo : ādarabhāb yānāo daya dhakam 10
 dhāyāo : thwote svāmiyā bhākhā neñāo : Surocaniyā manas | 36b
 atyant krodh juyāo : rājyā bacan pramān ma yāsēm :
 dut-pani choyāo Jñānakeśarī mantrī sar-takar chotam ||

thwonam-li Jñānakeśarī mantri j-sām tatkāranam thēnakar
 oyāo mantrin rājyā caranas bhok puyāo : hanam mahārā- 15
 niyā tuti ni pās namaskār yānāo : bimati yātam : bho mahārāj
 cha-laporsen chu ājñā dayakasē bi-jyāya tēnā : ājñā dasē
 bi-jyā-hūne dhakam dhāyāo : rājān j-sām : ājñā dayakaram :
 bho mantri Surocanī debīyāke neo dhakam dhāyāo : thwote
 kha neñāo punar-bār rāyāke bimati yātam || bho mahārāj : 20
 rāni cha-laporsen chu ājñā dasē bi-jyāya tēnā : dhakam
 dhāyāo : thwote bimati neñāo : mahārānin ājñā dayakalam :
 he mantri chan neo : mahārājān j-sām : jita dakwo rājy
 samastayā adhikār biyāo tao-guli chan gathē ma siyā :
 dhakam dhāram : thwonam-li mantrin j-sām mahārāniyā 25
 hneone dhālam : bho mahārāni mahārājān dakwo rājy
 samastam cha-laporayāta adhikār bio-gu samastam jin siya
 dhuno : āo cha-laporsen gu-guli prakāran ājñā dayakala :
 o-guli prakāran ji-panisen pramān yāya : āo cha-laporayā
 chu kāry yāya mār : o-guli ājñā dayakasē bi-jyāya mār 30 37a
 dhakam dhāyāo : thwote mantriya kha neñāo rānin dhālam :
 bho mantri mebatā ma khu : Padumaniyā putr : Bimalaketu
 jubarāj caṇḍalayā hastas lao hlānāo syākal choyāo : ji
 putrī Citramohiniyāta thwo dakwo rājy samastam biya mār :
 bho mantri thwote kāry bilambh yāya ma te dhakam dhāyāo : 35

3 thimpe. 7 dhaka. 10 dayakam (for daya dhakam). 17 bi-jyāye tenā.
 22 bimatināo, dayakala. 24 samastamyā.—Always ne°, "nā, "nā°, "n.

thwote mahārāṇiyā ājñā ñeñāo : Jñānakeśarī mantrīn
 bimati yātaṃ : bho mahārāṇi thwo-guli kāry jāṃ jin ma
 siyā : mahārājāyāke bimati yāya dhakaṃ dhāyāo : thwonam-
 li mantrīn j-sām : rājāyā khvāl swoyāo bimati yātaṃ :
 bho mahārāj cha-laporayā bṛttānt-kha gathē gathē khao : 5
 thwo-guli bṛttānt jin ma siyā dhakaṃ dhāyāo : thwote
 mantriṇyā kha ñeñāo : rājān j-sām : mikhās khobi pvāpal
 yāñāo : mahā bilāp yāñāo : sar khākhā tucakāo : mantriṇyā
 khvāl swoyāo ājñā dayakalaṃ : bho mantri āo gathē
 yāya mār : ji datanaṃ thwo cha-hma putr : thwo putr 10
 jubarāj syāñāo : thao putrī Citramohiniyāta thwo rājy
 samastaṃ biyāo taya dhakaṃ dhāla : bho mantri thathē
 ma yātasā : ji-guli śarīr tyāg yāya dhakaṃ dhāla : bho
 mantri āo thwo jubarājā ghāt ma | yātakeyāta : jin chu 37b
 jatn yāya mār : dhakaṃ dhāyāo : thwote rājāyā bilāp 15
 bacan ñeñāo : mantrīn j-sām : chunum li-uttarā biya ma
 phayāo onam ||

|| thwo belas thwo-hma Bimalaketu nām jubarājān j-sām :
 thwo-guli bārtā ñeñāo : thao mātā Padumaniyā thās oñāo
 māmāyā khvāl swoyāo dhālaṃ : he mātā ji-guli bacan cha 20
 hūti ñeo : chu dhakaṃ dhārasā : camā-ju Surocanin jita
 ghāt yāñāo : kehe Citramohiniyāta thwo rājyayā adhikār
 yāñāo biya dhakaṃ dhāla : thwo-guli bṛttānt-kha samastaṃ
 jin ñeñāo oya dhuma dhakaṃ dhāyāo : thwote putr jubarā-
 jāyā kha ñeñāo : mātā Padumanin j-sām : tao-cotan bilāp 25
 yāñāo kāyāyā khvāl swoyāo dhālaṃ || bho putr jubarāj :
 hāhā gathimṇa biparīt juya ēo : āo gathē yāya : cha-thimṇa-
 hma prem putr ma dayakāo : ji thwo jīb gathē sthīr juyio :
 ji chu gati juyio : āo ji gana one : gana cone : hāhā daiban
 gathimṇa sāsti yāya ēo : thathimṇa biparīt jā gwo belasam 30
 nenem ma nanā : gwo belasam swoya ma nanā : thathē
 juyio dhaka jin ma siyā : bho prem putr : hāhā kaṣṭ kaṣṭ
 chan chu aparādh yāñā dao : jin chu a|parādh yāñā du lā : 38a
 chu hetu chu kāranas chan jīb kāya tēna dhakaṃ nanā

8 śar. 10 cha-hma *corr. from* hma. 13 jin-guli. 14 yātakeyāyāta. 16 li-
 utrā. 21 dhaka. 22 ādhī°. 24 jinanāo oya dhana. 27 ga°ne. 27 thimṇe.
 30 ga°ne. tha°ne. 31 nenyam.—*Always* ne°, °nā, °nā°, °n.

prakāraṇaṃ khwoyāo bilāp yātaṃ || || thwo belas jubarājan
māman tao-cotan bilāp yāk-guli swoyāo : thwo-hma jubarājan
mikhās picalan bhūnakāo : khobhi-dhār hāyakāo : svar
khākhā tucakāo : thao hṛdayas ati bilāp yāñāo : hanaṃ
tham-thē thamanam dhīry yāñāo : māmāyā khvāl swoyāo 5
dhālaṃ : bho mātā khwoya ma te : bilāp yāya ma te :
aparādh ma dayakaṃ : ji-guli prāṇ kāya dhālasām : tha kǎo :
āo jhijis bilāp yāñāyā chuṃ prayojan ma dato : bho mām
dhakaṃ māmāyāta dhīry biyāo coñ belas : Surocanī rānīn
dut-pani choyāo : sar-takar halaṃ : thwo belas dut-panisen 10
dhālaṃ : bho jubarāj cha-laporayā camā-ju Surocanī mahā-
rānīn cha-lapor thathē bi-iyāyā mār dhakaṃ ājñā dayakāo
hala : bi-iyā-hūne nuyo dhakaṃ dhāyāo : thwote dut-pani
bhākhā ñeñāo jubarājan ājñā dayakalaṃ : bho dut ji camā-
jun chu ājñā dayakāo hala dhakaṃ dhāyāo : hatāsanaṃ 15
phek tuñāo coñ lāsān dañāo : dut-panis nāpaṃ onam :
punar-bār thwo-hma jubarāj bārakhan thao bau|b : camā- 38b
ju : mantrī swo-hma coñ-guli thās oñāo baubayā khvāl
swotam || gu-guli prakāraṇ coñ dhārasā : thao babu mahā-
rājāyā khvāl ati khiuka coñ : mantrīyā khvāl dīnamukh 20
juyāo coñ : camā-juyā khvāl krodhamukh juyāo coñ : swo-
lmasayā thathimṇa khvāl swoyāo thao babuyā tuti nipāsam
bhok puyāo : hanaṃ camā-ju Surocanī debiyā tuti nī pām
namaskār yāñāo : thithim bicār yātaṃ || thwo belas jubarāj
bālakhan thao babu rājāyā caranas bhok suñāo conaṃ : 25
thwonam-li mahārājāyā hṛdayas atyant bilāp juyāo : chu-
nam dhāya ma phayā conaṃ : thwo belas Surocanīn j-sām :
rājāyā khvāl swoyāo : hyāmuka mikhā kañāo : mi-sa ku
chīñāo mahā bhayānak murti juyāo : tao śabdan dhālaṃ :
he rājan cha-laporayā saty du rā ma du rā : saty daosā jin 30
dhāyā thē yāo : dhakaṃ dhāyāo : thwote strīyā ahamkār
śabd ñeñāo : thwo belas mahārāj hṛdayas śok byāptanān
juyāo : mikhās khobi pvāpal juyāo : svar khākhā tucakāo :
thao putr jubarājāyā khvāl swoyāo : ati karuṇā cāyāo conaṃ
|| thwo belas mantrīn j-sām : rājāyā khvār swoyāo : Suro- 35

1 khoyāo. 6 khoya. 14 dayakaṃ. 26 bilā juyāo. 29 murti yāo.—
Always ne°, "nā, "nā", "n, except yāñāo 24.

canī rāniyāke bi|nati yātam : bho mahārāni : kṣamā yāsē 39a
 bi-jyāya mār : cha-laporasen thu-gu kāry chatā yāsē bi-
 jyāyā ma te : bho mahādebī thwon mebatā deś dhārasām :
 grām dhārasām : sara : kisi dhārasām : hanam pāt pattām-
 bar bastr : til-hil alamkār : nānā prakārayā draby bastuk 5
 dhārasām : cha-laporayāta gu-guli mār : u-guli kāsē bi-jyā-
 hūne : thwo-guli kāry chatā jukwo yāsē bi-jyāya ma te dhakam
 dhāyāo : thwote Jñānakeśari mantriya bhākhā nānāo :
 Surocanī debiyā a-krodh juyāo dhālam : rere cāṇḍāl mantri :
 chan chu kha hlānā : thwo rājyayā khusi chan rā : cha 10
 mahā catur juyāo : kha hlāk ora : thwo rājyayā adhikār
 ji ma khu rā : ji ēyā thē yāya : thwo-hmayāta abaśyanam
 ghātan yāya dhakam dhālam : thanam-li mantrin chu-nuṇ
 dhāya ma phayāo sumukam conam || || thanam-li rājān
 manas bhāraparam : hāhā gathimna āścāry juya ēo : āo 15
 jin chu yāya : datanam putr cha-hma : thwo-hma putr
 jubarāj dhārasā : ji prāṇao samān juyāo : ati sneh juyāo
 coṇ : thathimna bālakh putr ghātan yākāo : bālakh-hathyā
 gathē kāya : athabā hanam putr ghāt ma yāyam dhālasā :
 ji-guli saty gathē phutake : hanam strī-hathyā gathē kāya : 20
 āo jin gathē | yāya mār dhakam mahā andor yānāo : hāhākār 39b
 hmayāo bilāp yātam || thwonam-li jubarājan thao babun
 hāhākār hmayāo bilāp yāk-guli swoyāo : jubarājayā manas
 bhāraparam : āo jin chu yāya : āo jin babuyā saty phutake
 ma khu : saty puray yānāo biya : duḥkh juyāo coṇ-guli 25
 andor cittayāta andor ma juyake : hanam camā-ju Suro-
 caniyā man harṣ yāya : hanam ji bauban jita ghāt yāya
 dhakam ājñā dayakuo : hanam mantrin j-sām : ji-guli jib
 kāya ma phu : āo jike babuyā māyā sneh datasām : chu-
 nuṇ prayojan ma dato : āo thwo nirguṇ saṃsāras mvañāo 30
 coṇāyā chu-nuṇ prayojan ma dato || āo thathē ma khato :
 cāṇḍalayā lā-hātan jā chāy thwo jib phutake : tham-thē
 thamanam thwo prāṇ tyāg yāya dhakam manas bhārapāo :
 thwo-hma bārakh jubarājan j-sām : atyant jayāo coṇ

1 rāniyākya. 4 sara. 5 alamkār. 15 ga°na. 16 putr cha-hma added later. 18 tha°na. 26 Surocaniyā corr. from °nī. 32 phūtake. 34 juyāo.— Always ne°, °nā, °nā°, °n.

khadg kāyāo : tham-thē thamanam śaṣṭran prahār yāñāo
mṛtyū juram ||

|| thwo belas mahārājan j-sām : thāo putr jubarāj bārakhan
thaota thamanam śaṣṭran prahār yāñāo mṛtyū juo-guli
swoyāo : pṛthibīsam bhok suñāo mahāduḥkhan bilāp yātam || 5
hanam Jñānakeśarī mantrinam tao-cotanam bilāp yātam ||
thwo belas Surocanī rānīn j-sām : jubarāj mṛtyu juo-guli 40a
swoyāo : manas mahā haṣṣamān yāñāo musuhūn hñilāo
conam || thwo belas thwo thāyas jubarājayā mām Padumani
rānīn thwo-guli bārtā siyāo : tao-cotan bilāp yāñāo : thao 10
nugar thamanam dāyāo : thao putr mṛtyu juo thās olaṃ :
thwo belas thao putr mṛtyu juo-guli swoyāo : nugalan sah
yāya ma phayāo : atyant bilāp yātam || thwo belas rājā
mantri ni-hmasenam sah yāya ma phayāo : ni-hmam
antapuras duhā olaṃ || thwonam-li Surocanī rānīm thao 15
kothās oñāo : ānandan conam || thwo belas thwo-hma
Padumani rānīn mahā bilāp yātam : gu-guli prakāran bilāp
yāta dhārasā : hāy putr putr cha-thimṇa-hma putr ma daya-
kāo : thwo prāṇ gathē sthir juyāo : hāy putr putr āo ji thwo
saṃsāras cone ma ēlo : jitam bon ōyo : ji gana one gana 20
cone : jita tol-tāo cha ekāt gana oñā hāhā duḥkh duḥkh
dhakam mṛtyu juyāo con-hma putrayā mṛtak śārīr ghas ghas
puñāo : nānā prakāranam bilāp yāñāo khwolam : thwo
swoyāo antapuras con-pani samastasenam mahā bilāp yātam :
gwo-hmasenam hāy putr putr dhakam : gwo-hmasenam 25
hāy prāṇ prāṇ dhakam : gwo-hmam thao lā-hātan thao | 40b
kapālas dāyāo khwolam : gwo-hmam thao sa thamanam
cat cat puñāo khwolam : gwo-hmam hā dhēñā-guli simā
bhēt buo thēm : pṛthirs bhok suñāo bilāp yātam : gwo-hmam
mṛtyu juo-hma jubarājayā khvāl swoyāo khwolam : gwo- 30
hmasenam jubarājayā mṛtak śārīr thao mudes tayāo khwolam :
gwo-hmam jubarājayā hmas thao khvāl bhok suñāo bilāp
yātam : gwo-hmasenam mṛtak jubarajayā rā-hāt nī pām thao
nugalas tayāo khwolam : gwo-hmasenam hāy Buddh Buddh
dhakam Buddhayā nām kāyāo birāp yātam : gwo-hmasenam 35

16 kvathās. 18 thimne. 23 kholam. 25 go-hmasenam. 27 kholam. śa.
28 dhenā. 30, 31 kholam. 34 go-hmasenam.—Always ne°, nā, nā°, n.

Śib Śib dhakaṃ mahādebayā nām kāyāo khwolaṃ : gwo-
hmasenaṃ Nārāyan Nārāyan dhakaṃ Nārānayā nām kāyāo
bilāp yātaṃ || thwote prakāram bilāp yāñāo thao putrayā
śārīr thao mudes dikāo khwoyāo co-cwoṃ : thwo-hma
Padumaṇī debī murchā juyāo onaṃ : kṣanaṃātranāṃ cet 5
dayāo : hanaṃ Tathāgatayā nām surmaṇṇā yāñāo bilāp
yātaṃ || he Tathāgat thwo-guli samayas jita rakṣā yāyuo-
hma meb sunuṃ ma du : he Tathāgat jita rakṣā yāñāṃ
prasann juṣē bi-jyāya mār dhakaṃ bilāp yāñāo conaṃ ||

|| thwo belas Jetaban dhāyā bihāras : bi-jyāk-hma sṛī 3 10
Śākyamuni Tathāgatan j-sām : thwo Padumaṇī rāni bilāp
yāk-gu śabd ṇenaṃ : thwo-gu śabd | ṇeñāo sṛī 3 Śākyamunin 41a
j-sām : diby cakṣun swoyāo bi-jyātaṃ : thwo belas thwo-hma
Padumanin tao-cotan bilāp yāñā-gulin murchā juo-guli
swoyāo : ati karuṇā cāyāo thwoyāta uddhār yāya mār 15
dhakaṃ : thwo-hma sṛī 3 Śākyamuni bhagabānan j-sām :
thao śārīran Mokṣadāyak nām gabhastimālā dhāyā pa-
ñicaraṅgiyā tej pita kāyāo : daś digasaṃ khayakal chotaṃ :
thwote daś diśās khayakāo : hanaṃ Karpurabati nām
nagaras : sakabhanāṃ khayakar chotaṃ : thwote samastaṃ 20
khayake dhunakāo : thwo jubarāj mṛtyu juo thās khayakal
chotaṃ || thwo belas thu-gu gabhastimālāyā prabhāban
svānayā bimān-khat cha-guli utpatti juyāo olaṃ || thwo
belas cyā-hma bodhisatv bi-jyāñāo : thwo-hma Padumaṇi
rānio Bimalaketu jubarājao ni-hma macāṃ thu-guli puṣpa- 25
bimānas tayāo : tao-cotan ādarabhāb yāñāo : cyā-hma
bodhisatv-pani : cyā kunasaṃ coñāo : ākāśamārgas thata
yañāo : Tukhitā bhūbanas thata yañ julāṃ ||

|| thwo belas Kāśyap nām bhikṣun sṛī Śākyamuni bhaga-
bānayā khvāl swoyāo binati yātaṃ : he bhagaban he guru : 30
aho āścāry : chu hetu : chu kāṛan cha-laporasen gabhasti- 41b
mālāyā tej pi kāsē bi-jyāñā : thwoyā nimittāṃ ji-panita
ājñā dayakasē bi-jyāya mār dhakaṃ bimati yāñāo : thwote
Kāśyap bhikṣuyā binati ṇeñāo : sṛī Śākyamunin j-sām :
ājñā dayakasē bi-jyātaṃ || he Kāśyap bhikṣu : thwo 35

1 śīr (2) (for Śib Śib). 4 khoyāo. 5 mātra : naṃ. 7 jita corr. from ji.
8 yānep. 23 jula.—Always ne°, nā°, nā°, n.

gabhastimālāyā tej pi kāyā-guyā nimitt chan ma siyā lā :
 bho Kāśyap thwoyā nimitt chanata kane neo : gathē dhārasā :
 Karpurabati dhāyā nagaras bhūbanākar Padmaketu nām
 rājāyā ni-hma strī dayāo coñ : thwo strī-pani thithiñ kalah
 juyāo ciki-dhikal-hma strīn j-sām : jyeṣṭ-hma strīyā putr 5
 jubarāj Bimalaketu kumārāyāta ghātan yāta : thwo swoyāo :
 jubarāj bālakayā mām Padumanī rānīn j-sām : nānā prakāran
 bilāp yāñāo khwoyāo coñ : hanam mahādeb ādin aneg
 debatāyā nām kāyāo bilāp yāta : hanam bārambār ji-guli
 nām kāyāo bilāp yāta : bho Kāśyap thwote prakāran 10
 bilāp yāk-guli jin swoyāo : thwo hṛdayan sah yāya ma
 phayāo : thwoyāta uddhār yāya dhakam atyant karuṇā
 tayāo : thu-gu gabhastimālā tol-tāo tejan khayakal choyā
 dhakam ājñā dayakaram || thwonam-li Kāśyap bhikṣun
 binati yātam : he bhagaban he jagadīśvar ; thao āsanas 15 42a
 bi-jyāñāo samastam sisē bi-jyāk : dhany dhany cha-lapol
 khao dhakam Kāśyap bhikṣun prasamsā yātam ||

|| thwo belas sabbhās coñ-hma Dharmākar nām debaputran
 j-sām : Kāśyap bhikṣuyā khvāl swoyāo dhālam : bho
 Kāśyap sthabir : śrī Śākyamuni bhagabānan chu ājñā 20
 dayakasē bi-jyāta dhakam dhāyāo : thwote debaputrayā
 bhākhā neñāo : Kāśyap sthabiran dhālam : he debaputr
 thwo-hma śrī Śākyamuni bhagabān j-sām aneg dharmayā
 adhikār juyāo bi-jyāk-hma : mahādayā dao : samast
 prāṇiyā uparas ati karuṇā dao : thwo śrī bhagabānayā 25
 guṇayā prasamsā kha sunānam gwo-hmasenam hlāya ma
 phu : dhakam dhāyāo : thwote kha neñāo debaputran
 dhālam : he Kāśyap thwo-hma śrī bhagabānayā guṇayā
 mahimā jita upadeś biya mār : dhakam dhāyāo : Kāśyapan
 dhālam : bho debaputr mebatā ma khu : Karpurabati 30
 nagaras Padmaketu rājāyā kanēṣṭ-hma bhāryān durmati
 juyāo : manas pāp tayāo ihapā yāñāo tayā-hma jyeṣṭ-hma
 bhāryāyā putr jubarājāyāta : thwo-hma durmati rānīn ghātan
 yāta : thwo belas thwo-hma jubarājāyā mām tao-cotan bilāp | 42b
 yātam || hanam mṛtak juyāo coñ-hma putrayā śārīr thao 35

5 -dhikall-hmam. 8 khoṃyāo. 16 sise. 18 Dharmakar. 26 gwo-
 hmasenmam. 29 mahemā.—Always no°, °nā, °nā°, -n.

mudes tayão : Tathāgat ādin aneg debatāyā nām kāyāo
 bilāp yātaṃ || thathē bilāp yātasām : thwo yāta sunānaṃ
 uddhār yāk ma du : thwo belas śrī 3 Śākyamunin j-sām :
 thwoyā tao-cotan duḥkh juo-guri sah yāya ma phayāo :
 atyant karuṇā cāyāo thao śarīran tej pita kāyāo : daś dig 5
 bhūbanasam khayake dhunakāo : thu-gulī nagaras tejan
 khayakāo : hanam jubarāj mṛtyu juo thās māmao : putrao
 ni-hmayātaṃ thwo-gulī tejan khayakar chotaṃ : thwo belas
 thwo tejayā prabhāban svānayā bimān-khat utpatti yānāo :
 thwo mṛtak putrao thwoyā māmao ni-hmaṃ thwo bimānas 10
 tayāo : mokṣamārg chok jura || bho Dharmākara debaputr :
 śrī Tathāgatayā nām sumanā yānāyā puṇyan : thathimṇa
 mokṣapadabi lāta dhakam dhāyāo : thwote Kāśyap bhikṣuyā
 bhākhā nēnāo : debaputran dhālam : bho Kāśyap thwo-hma
 śrī bhagabān dhany dhany khao : thwo-hma parame- 15
 śvarayāta prasamsā yāya jogy : bho sthahir Karpurabati
 dhāyā deś gana khao : Jetaban bihāras bi-jyāk-hman Karpura-
 batī nagaras bilāp yāk-gu śabd gathē | tāra : gathē sira : 43a
 thana coṇāo : ana coṇ-hmayāta gathē uddhār yāta : bho
 Kāśyap śrī Tathāgatayā carit jin ma siyā : gathē khao 20
 dhakam dhāyāo : thwote kha nēnāo Kāśyap sthabiran dhālam
 he debaputr : Tathāgatayā caritayā kha gulita hlāya : thwo-
 hma śrī sarbajña julam : pañcābhijña dhāyā padarth : gathē
 jā pakṣi ākāśas bosē juo thēm : bosē juya phao : hanam thao
 purb janmayā kha samastaṃ lu-mañāo bi-jyāk : hanam 25
 lak chi yojan bhūbanas parbatan kiñāo coṇ bastuk : hñeone
 coṇ thēm khanāo bi-jyāk : hanam lak chi jojan tā-pāk hāo-
 gulī śabd : thao hnas-panayā kwos hāo thēm tāyāo bi-jyāk :
 hanam mebayā nugaras coṇ jñān siyāo bi-jyāk : hanam ati
 karuṇātmā juyāo bi-jyāk : hanam mebayā duḥkh sah yāya 30
 ma phu : hanam thwo saṃsāras gwo-hma gwo-hma duḥkhī
 dao : gwo-hma gwo-hmasenaṃ ji-gulī nām kāla : o-hma
 o-hmayāta jin uddhār yāya dhakam : hnin swo por : cānas swo
 por diby cakṣan swoyāo bicār yānāo bi-jyāk : hanam uccajāti
 j-sām nīcajāti j-sām : suyāta himsā ma yāk || he debaputr 35

1 mudeś. 12 tha°ne. 26, 27 lak kṣi. 27 tā-pāk corr. from pāk.—Always
 ne°, °nā, °nā°, -n, except lu-mañāo 25.

Tathāgatayā caritrāyā mahimā gulita hlāya : dhakam
 Kāśyap bhikṣun j-sām | debaputrayā khvāl swoyāo dhālam || 43b
 || thwonam-li Karpurabatī nagaras coñ-pani jan-lok-
 panisen : puspabimānas dañāo ākāśamārgan svarg-lok thata
 yañ-guli khanam || hanam thwo jubarājan thaota thamanam 5
 śastran prahār yāñāo mṛtyu juo-guli bārtā ñeñāo prajā-lok-
 pani samastasenam hāhākār yāñāo hālāo juram || jubarājan
 chu aparādh yāta : gu-guli doṣ data : chu nimittin thwo
 kumāran prānatyāg yāta dhakam hālāo julam : hanam
 gwo-hmasenam dhālam : mebatā kāranas thwo-hma kumāran 10
 prānatyāg yāta ma khu : thwoyā māmao thwoyā camā-juo
 thithim birodh yāñāo : thwo-hma kumāran sah yāya ma
 phayāo : tham-thē thamanam prānatyāg yāta dhakam
 hālāo julam || thwonam-li rājā : mantri ni-hmam mahā
 śok yāñāo : thathimna putr jubarājayā gu lu-manakāo kha 15
 hlāñāo conam ||

|| thwo belas : Surocanī rāniyā khvāl cat kanakāo mahā
 haṣan musuhūn hñelāo : thao svāmi mahārājāyā thās olam :
 thwo thāyas oyāo svāmiyā caranas bhok puyāo : svāmiyā
 khvāl swoyāo binati yātam || bho svāmi mahārāj : āo 20
 thaniyā dinas ti|ni cha-laporayā ma-tēñā-hma strī ji jura : 44a
 bho svāmi āo ji putrī Citramohiniyāta bibāhār yāñāo bio :
 hanam thwo rājy dakwo samastam adhikār yāñāo bio :
 bilambh yāsē bi-jiyāya ma te : bho mahārāj ji-guli kārya-
 nam cha-laporayā kāry bhārapāo : yāsē bi-jiyāya mār : 25
 dhakam dhāyāo : thao āsanasaṃ coñ julio || || thwonam-li
 rājā mantri ni-hmasayām thithim sähūti yātam : thwonam-
 li mantrin dhālam : bho mahārāj āo jhijisen chu yāya mār :
 thwo-hma durmati strijātiyāta syāya ma jio : bho mahārāj
 thwo-hma durmati rānin gathē dhāla : athēm sahadharm yāsē 30
 bi-jiyā-hūne dhakam dhāyāo : thwote mantriya bhākhā
 ñeñāo rājān j-sām āññā dayakaram : he mantri āo thathē
 ma khata chao jio ekānt juyāo kha cha hūti hlāya : bho mantri
 gathē dhārasā : thwo pāpātmā durmati Surocanīn jita tha-
 thimna byākul citt yāta : hanam ji pramukhan samast prajā- 35
 yātam duḥkh bila : thwoten he mantri : thwo durmati

strīn gathē jita duḥkh bila : thwoyātām jin duḥkh biya :
 athēnaṃ thwoyā hmyācayāta bibāh ni yānāo biya dhakaṃ
 dhāyāo : thwote rājāyā bhākhā nēnāo mantri|n dhālaṃ : 44b
 bho mahārāj cha-laporasen ājñā dayakā thēm yāsē bi-jyāya
 mār : bibāh niṃ yānāo bio dhakaṃ rājā mantri ni-hmasayāṃ 5
 thithiṃ sammat yānāo : prajā-lok samastayātām ājñā daya-
 karaṃ : bho prajā-lok bibāh-karm yāyayāta gulita sāmagrī
 mār : ulita samastām tayār yāo : dhakaṃ dhāyāo : thwote kha
 nēnāo prajā-lokasen samast sāmagrī tayār yātām || thanaṃ-li
 rājān j-sāṃ thao putri Citramohiniyāta bibāh yānāo bilaṃ || 10
 thwo belas Surocanī debī musuhūn hnelāo mahā harṣamān
 yānāo rājāyā tuti ni pām bhok puyāo dhālaṃ || bho ma-
 hārāj : dhany dhany cha-lapor : thwote prakāran ādarabhāb
 yānāo : ji hmyācayāta bibāh yānaṃ bi-jyāta : āo tuni ji
 param ānand juro : dhakaṃ dhāyāo : thwote strīyā kha 15
 nēnāo rājān ājñā dayakaraṃ : bho Surocanī debī : cha ati
 matēnā juoyā nimittin chan dhāyā-guli bacan pramān yāya
 dhuno : bho strī jin chanata la chita saṃm chanata khusi
 biyāo taya : āo la chi saṃpurṇ juyāo onaṃ : bho strī : āo jin
 kāry cha-guli yāya dhakaṃ manas bhārapāo tayā : āo jin 20
 dhāyā-guli bacan cha-guli nēnio rā : thwo | jin dhāyā-guli 45a
 bacan laṅghanā yāya ma du : hanāṃ bilamb yāyaṃ ma
 du : bighn yāyaṃ ma du : thathē siddhayaake mār dhakaṃ
 ājñā dayakāo : thwote rājāyā ājñā nēnāo Surocanin dhālaṃ :
 bho svāmi mahārāj : cha-lapor dhany dhany khao : cha- 25
 laporasen gu-guli ājñā dayakara : o-guli jin niścayanāṃ
 yāya jura : cha-lapor saṃdeh kāsē bi-jyāya ma te : dhakaṃ
 dhāyāo : thwote bhākhā nēnāo mahārājan ājñā dayakaraṃ :
 bho strī Surocanī : satyanāṃ khao rā dhakaṃ : thwote
 nēnāo rānin dhālaṃ : bho svāmi mahārāj : saty satyanāṃ 30
 cha-laporayā ājñā laṅghanā yāya ma khu dhakaṃ dhālaṃ :
 thanaṃ-li rājān j-sāṃ : thu-li dhāyāo sumukaṃ bi-jyātām ||
 || thwonāṃ-li rājān j-sāṃ : mantri sar-tāo dhālaṃ : bho
 mantri jin dhāyā-guli kāry cha-guli yāyo rā dhakaṃ dhālaṃ :
 thwo belas mantrin bimati yātām : bho mahārāj cha-lapo- 35

4 -jyāya mār bi° added later. 5 ni-hmasayā. 6 samant. 9 samastām.
 14 yānaṃ. 17 nimirttin. 20 dhaka.—Always ne°, nā°, nā°, n.

rasen chu ājñā dayake tēnā : ājñā dasē bi-jyā-hūne dhakam
 dhāyāo : rājān ājñā dayakaram : he mantri mebatā ma khu :
 ji manas ati āścāry jula : gathē dhārasā : putr jubarājao :
 thwoyā mām Padumanio ni-hmam puspabimānas coñao 5
 jula : thwo kha satya|nam khao rā : mahā adbhut : suyā 45b
 prabhāban thwo svargalok ona : hanam ma khu thao
 purbajanmayā puṇyayā phalan lāk jura rā : hanam ma
 khu sum gwo-hmam debalok-panisen lākam uddhār yāta lā :
 gathē khao dhakam dhāyāo : thwote kha nēnā mantrin 10
 rājāyā khvāl swoyāo dhālam : bho mahārāj : thu-guli
 nimittam jin ma siyā : bho mahārāj : jan-lok-panisen dhāyā
 juo-guli jinam nēnā dhakam dhāyāo : rājā mantri ni-hmasayā
 samadhār yānāo conam ||

|| thwo belas Jetaban bihārasam coñ-hma Dharmākar 15
 nām debaputran j-sām : Kāśyap bhikṣuyā bacan satyanam
 khao ma khu swoyayā kāranan : Jetaban bihāran pihā
 oyāo : Karpūrabati nagaras one dhakam thās thās bās
 yānāo o-om la chi dayāo onam || thwonam-li thwo-hma deba-
 putr Karpurabati nagar thēnam : thwo belas jan-lokayāke 20
 nēnā rājakulas onam || thanam-li thwo-hma debaputran
 j-sām rājāo mantrio ni-hma thithim kha hlānāo coñ-guli
 khanam : thwo belas debaputran bicār yātam : bho mahārāj
 maṅgal juya māl : bho mantri kalyān juya mār : dhakam
 āśīrbād tayāo conam || thanam-li rājān j-sām : deba- 25
 putrayā khvāl swoyāo ājñā dayakaram || bho puruṣ 46a
 cha-pani gananam oyā : chu kāranas oyā : chan jāt
 chu : dhakam nēsēm-li : debaputran dhālam : bho mahārāj :
 mebatā ma khu : ji julam Jetaban dhāyā mahābihāras
 bās yānam coñ-hma Dharmākar nām debaputr ji thukā : 30
 bho mahārāj ji manas cha-guli hetu juyāo thana oyā
 dhakam dhāyāo : thwote kha nēnā rājān ājñā dayakaram ||
 bho debaputr : chu hetu jura chu āścāry jura jita dhāo
 dhakam dhāyāo : thwote rājāyā ājñā nēnāo : debaputran
 dhālam || bho mahārāj : cha-laporayā putr jubarāj mṛtyu 35

jula dhakam dhāo-guli kha bac nēnā: khao rā dhakam :
 bho mahārāj: punar-bār hanam thu-guli nagaras gabha-
 stimālāyā tej prakās juyāo ola dhakam dhāo-guli nēnā khao
 rā dhakam dhāyāo: thwote debaputrayā kha nēnāo rājān
 ājñā dayakaram: bho debaputr jin ati adbhut cāyāo: 5
 mantrio nāpa kha hlānāo coñā || chu hetu jura khas jin
 ma siyā: dhakam dhāyāo: thwonam-li debaputran dhālam:
 bho mahārāj thwo tej prakās juyā oo-guli meb debatāyā
 prabhāban ma khu: thwo prabhāb juram: śrī 3 bhagabā-
 nayā prabhāb thukā dhakam dhāyāo: thwote kha nēnā 10 46b
 rājān ājñā dayakaram || bho debaputr: thwo adbhut
 juo-guli kha samastam jita kane mār: dhakam dhāyāo:
 thwote rājāyā kha nēnāo: debaputran dhālam: bho mahā-
 rāj neo: gathē dhārasā: cha-laporayā bhāyā ni-hmam
 dasēm coñ: thwo-pani thithim birodh juyāo cha-laporayā 15
 putr jubarājan tham-thē thamanam prān tyāg yāta: thwo
 belas thwo-hma jubarājāyā māman thwo-guli bārtā nēnāo:
 hatās cāyāo thao putrayā mṭak śārir ghas puñāo: Tathā-
 gatayā nām kāyāo bilāp yāta: thwo belas śrī Śākyamuni
 bhagabānanam thwo bilāpasabd tāyāo ati karuṇā tayāo: 20
 mebayā duḥkh sah yāya ma phayāo: thao śāriran tej pita
 kāyāo: khayakar hara: thwo tejayā prabhāban puṣpabi-
 mān utpatti juyāo: thwo bimānas cha-laporayā putrao:
 cha-laporayā strī Padumanio ni-hmam tayāo cyā-hma
 bodhisatvan sahit yānāo mokṣamārgas yañ juro || bho 25
 mahārāj meb debatāyā prabhāban uddhār jura ma khu:
 thathimṇa-hma karuṇātmā śrī Śākyamuni bhagabān thwo
 nagaras dayio ma khu: bho mahārāj thathimṇa karuṇātmā
 śrī bhagabān juram ati dur juyāo coñ Jetaban mahā
 bihā[ras bi-jyāk thukā: thwo-hma śrī bhagabānayāta 30 47a
 darśan yānāyā puṇyayā kha gulita hlāya dhakam dhāyāo:
 thwote debaputrayā bhākhā nēnāo rājān dhālam: bho
 debaputr: aho āścāry: gwo-hma śrī bhagabān dhāyā-hma
 debatā jin ma siyā: dhany dhany thwo-hma bhagabān:
 thathimṇa karuṇātmā juo-hma meb debatā dayio ma khu: 35

1 dhaka. 6 khasu. 10 dhaka. 23 utpati. 27 tha°na. 28, 35 tha°ne.—
Always ne°, "nā, "nā°, "n.

ji putr jubarāj thwoyā mām ni-hmastam mokṣapad lātakala :
 dhany dhany : thwo-hma śrī bhāgabānayaṭa prasamsā
 yāya jogy dhakam dhāyāo : thwote rājāyā bhākhā nēnāo
 debaputran dhālam || bho mahārāj : śrī Tathāgat bāhik
 krpātmā meḥ dayio ma khu : gathē dhārasā : thao ātmāo 5
 mebayā ātmāo uthēm dhakam : hanam mebayā duḥkhao
 thao duḥkhao uthēm dhakam bhārapu-hma : hanam thao
 duḥkh sah yāya phao : mebayā duḥkh sah yāya ma phu-
 hma : hanam pipilikā ādin prāṇi-janayā himsā ma yāk-
 hma : hanam samast debatā-panisen puḍā yānāo tayā- 10
 hma : thathimnā-hma Tathāgatayā guṇayām mahimā gulita
 hlāya : dhakam dhāyāo : thwote kha nēnāo dhāram : bho
 debaputr dhany dhany khao : āo ji bodh juya dhuno || bho
 debaputr : chan dhāo-guli bacan nēnāo jinam thwo-hma śrī
 bhāgabānayaṭa darsan yāya-guli ichyā julo : hanam ji śra- 15
 ddhābhābanam puḍā yāya bāñchā juram : bho debaputr 47b
 āo gathē yāya : Jetaban bihār dhārasā tā-pānāo coḥ : śrī
 Śākyamuni bhāgabān thana bi-jyāyuo lā dhakam dhāyāo :
 thwote kha nēnāo debaputran dhālam : bho mahārāj
 samdeh kāya ma te : gwo-hma śrī Śākyamuni bhāgabān 20
 kṣanamātran bi-jyāyuo thukā : gathē dhārasā : rddhiparā-
 kram pi kāyāo bhikṣugāṇ-panisen uyakāo bi-jyāyuo thukā :
 hatās cāya ma te dhakam dhāyāo : thwote bhākhā nēnāo
 rājān dhālam : bho debaputr : thwo-hma bhāgabān niscaya-
 nam bi-jyāyuo khao rā dhakam dhāyāo : nimantranāpatr cha 25
 pati coyāo bonāo kenam ||

bhagavan Buddha vīreṣa : Buddha nātha namo 'stu te |
 Buddhakāya namas te tu : Śākyaketo namo 'stu te ||
 āmantrayāmy aham nātha : pūjāmātram karomy aham |
 bhikṣugāṇena sārddhaiva : aṣṭhan divasam āgata || 30
 āgantus tvatsapārśado : mama bhāgyaviśeṣataḥ |
 Buddhamārgam abhijñātam : āgaccha bhagavan mune ||

|| he bhagaban : he Buddh bīr : he Buddh nāth : cha-
 laporayā caranākamalas sahasrakotī aṣṭāṅgapraṇām yāsē

9 pipīḍikā. 11 tha°ne. 27 namostu. 28 °kāyam °ketum. namostu.
 29 puḍā°. karohan. 30 sūrddehavi. 31 āgantus tvatsapārśadyo. °viśeṣata ||
 32 °mārgganabhi°. bhāgabān.—Always ne°, °nā, °nā°, °n.

hayā : he śrī Śākyamuni : cha-laporayāta ji śraddhābhāban
 puṣāmātr yāya nimittin nimantranā yāñāo hayā : cha-lapor
 pramukhan bhikṣugan-pani dakwoṃ thaṇin cyā hnuyā 48a
 dinas : sabhāmaṇḍal sahit yāñāo bi-jiyāya mār : he muniśvar
 jin julam Buddhayā mārg ma siyā : jita Buddhamārg keñāo 5
 bi-jiyāya mār : dhakaṃ patras thwote dhāyāo rājān j-sām :
 debaputrayāta patr biyāo chok julio || || thwonam-li deba-
 putran j-sām : mahā harṣamān yāñāo śrī Śākyamuni bi-jiyāk
 thās thēnakar onam : thwonam-li Padmaketu rājān bisē
 hao-guli patr : śrī bhagabānaya hñeone tayāo bimati yātam || 10
 thwonam-li śrī bhagabānan j-sām : debaputran bimati
 yāk-guli patr swoyāo : pare-svān hoo thēm khvāl cat kanakāo
 ājñā dayakaram : he Dharmākar debaputr thwo-hma rājān
 niścayanam nimantranā yāñāo hara khao rā dhakaṃ ājñā
 dayakaram || thwonam-li debaputran dhālam : he bhagaban 15
 niścayanam nimantranā yāñāo hala khao : tatkāranam bi-
 ji-yā-hñe : thwo-hma Padmaketu rājān cha-lapolayā prabhāb
 swoyāo : hanam cha-laporayā nām jak sumarnā yāñāyā
 punyan tatkāranam mokṣapad lāk dhakaṃ bhārapāo : cha-
 lapor bi-jiyācake dhakaṃ nimantranā yāñāo hala : thwoten 20
 patras gathē bimati yāñāo hala : athēm bi-jiyā-hñe dhakaṃ
 bimati yāñāo thao āśramas coñ juro ||

|| thanam-li rājān j-sām mantriya hñeone ājñā dayakaram : 48b
 he mantri thwo durmati Surocanī jita gulita byākul citt
 yāta : thwote prakāranam thwoyāta byākul citt yāya : thwo 25
 pāpātmā Surocanī ji ches bihñ jiryio : thwoten thwo strīyāta
 biparīt juyāo biya : bho mantri cha oñāo gwo thās nīcajāti
 juyāo : birup juyāo coñ-hma jācak phogīn cha-hma boñāo
 hayāo : thwo-hma jācakayāta thwo durmatī Surocanī
 phone biyāo choo : dhakaṃ ājñā dayakaram : thwonam-li 30
 mantrin j-sām bimati yātam : bho mahārāj cha-laporasen
 gu-guli ājñā dayakara : o-guli jin yāya dhakaṃ dhāyāo :
 Jñānakeśarī mantrin j-sām : Karpurabati nagaras lāchi-
 patikaṃ : nanicā-patikaṃ : thās thās-patim jācak neñāo
 mār julam || thwo belas cha-guli thās agnimath cha-guli 35

8 bi-jiyākak. 12 swamyāo. 14 dhaka. 19 bhārayāo.—Always ne°, °nā
 °nā°, °n.

dao : thwo agnimathas pāpadehī juyāo kuṣṭan kayāo coṇ-
 hma kṣudr jācak cha-hma khanam : thwo jācak gathimṇa
 dhārasā : gal-potas galal dayāo coṇ : hanam meban nindā
 yāya jogy juyāo coṇ : hanam tuti cha pā khul juyāo coṇ :
 hanam mikhā cha pā kān juyāo coṇ-hma : thathimṇa-hma 5
 phogin cha-hma mantrin khanam : thwo belas mantrin
 dhālam : bho jācak cha āma-kan chāy coṇā : cha ati dari|dr 49a
 khao : cha khanāo ji ati karuṇā cāya dhuno : chanata
 kimcit chum bastuk ci-bhāy dān biyāo haya : nāpam one
 wāyo dhakam dhāyāo : thwote bhākha neṇāo jācakan dhālam : 10
 bho mahāpuruṣ dhany dhany ji bhāgy : thathē dhaka
 sunānam gwo-hmasenam chanata dān biya wāyo dhakam dhāl
 oo ma du : dhany dhany : chi-skarayāta prasamsā yāya
 jogy dhakam dhāyāo : hatāsanaṃ daṇāo thwo-hma mantrio
 nāpam oṇ juro : gwo-guli thās rājā bi-iyāta : o-guli thās 15
 oṇāo mantrin bimati yātam || bho mahārāj : jācak boṇāo
 haya dhuno dhakam dhāyāo : thwote kha neṇāo rājān ājñā
 dayakaram : bho mantri āo antapuras coṇ-hma : ji strī
 Surocanī rāni sar-tāo haki hūyo dhakam ājñā biyāo : thwo-
 nam-li mantrin j-sām : rājāyā bacan neṇāo antapuras oṇāo : 20
 rāni sar-taram : bho mahārāni : mahārājān ājñā dayakāo
 hara : cha-lapor tatkāranam bi-iyā-hūne dhakam dhāyāo :
 thwote mantriya bhākhā neṇāo Surocanī debīn dhālam :
 bho mantri rājān chum ājñā dayakara khe dhakam : hatā-
 sanam op daṇāo : mantrio nāpam rājāyā thās olam || thwo- 25
 nam-li Surocanīn rājāyā khvāl swoyāo bima|ti yātam : 49b
 bho mahārāj : cha-laporasen chu ājñā dayakasē bi-iyāya
 tēnā ājñā dasē bi-iyā-hūne dhakam dhāyāo : thwote bhākhā
 neṇāo : rājān ājñā dayakaram : he kānte he priye : jin
 j-sām : chan dhāyā-guli saty puray yānāo biya dhuno : āo 30
 jin dhāyā-guli saty chan yāo : dhakam ājñā dayakaram :
 thwote rājāyā ājñā neṇāo Surocanīn dhālam : bho mahārāj :
 cha-laporasen ājñā dayakā-guli jin chāy ma yāya : niscaya-
 nam yāya juro : dhakam saty yātam || thwonam-li rājān
 j-sām : mantriya hneone ājñā biyāo : thamam antapuras 35

2 cha-hma khanam : thwo jācak added later. ga°ne. 5 kār (for kār)
 the°na. 12 dhakam dhā. 28 tenā.—Always ne°, °nā, °nā°, °n.

on julo || || thanam-li mantrin j-sām: jācakayāta ann pān
 bastuk biyāo : Surocanī rāni sar-tāo : lā-hāt jonāo : hatā
 hatāsanam jācak phoginayāta dān bilām || || thwonam-li
 Surocanin mantriya khvāl swoyāo dhālam : he mantri :
 hāhā : jin chu aparādh yānā dao : jita thathimna phacit 5
 chāy : dhakam bilāp yātam : thwonam-li mantrin dhālam :
 he Surocanī jin ma siyā : mahārājān ājñā dayakāo bi-jiyāta :
 cha-lapor ni-hma strī puruṣayā saty thukā yāta : bho Surocanī
 cha-laporayā saty thathē athē dhaka jin ma siyā : rājān | 50a
 ājñā dayaku thēm : jācakayā lā-hātis lao hlāya dhuno : āo 10
 bilambh yāya mu mvār : tatkāranam hūni dhakam pi
 tināo chotam ||

|| thwonam-li jācakayā manas bhāraparam : aho aho
 āścāry : gwo belasam swoyam ma nanā : nenem ma nanā :
 gathimna ji bhāgy dhakam dhāyāo : rājāyā strī rāniyā khao 15
 lā-hāt jonāo : hatā hatāsanam jācak pihā on julo || || thwo-
 hma rāni j-sām : thwo-hma jācakao nāpam onam || thwonam-
 li Surocanī j-sām : atyant bilāp yānāo khwolam || thwo
 belas thwoyā putrī Citramohinin j-sām : thao mām jāca-
 kayāta phone biyāo chok-guli bārtā nēnāo : rājakuras thao 20
 babuyā thās onāo atyant bilāp yānāo khwolam || bho pitā
 mahārāj : ji mām jācakayāta gathē phone biyāo choyā :
 hāy mātā mātā cha gana onā : āo jin chan khvāl gana onāo
 swoya dhakam aneg prakāranam bilāp yātam || thwote
 putriyā bilāp swoyāo : pitā mahārājān dhālam : he putrī 25
 dhakam chan āma-thē bilāp yāya ma te : chan māmao jio
 ni-hmasayā saty pratiññā yānāo tayā-guli chan ma sio :
 cha āma-thē khwoya ma te sumuka coo dhakam | bodh 50b
 biyāo taram || || thwonam-li prajā-lok samastam thithim
 hālāo juram : aho āścāry thwoniya dinas jhiis mahārājān 30
 j-sām : thao strī Surocanī rani jācakayāta dān yānāo chota
 dhakam dhāyāo j-sām : hanam gwo-hmasenam dhāram :
 thwo pāpātmā durmatī rānin thamanaṃ yānā pāpayā phal
 thamanaṃ bhog yāta dhakam : thwote prakāran hālāo juram ||

5 tha^{ne}. 11 ma mvār. 12 cotam. 15 ge^{ne}. 18 kholam. 19 Citta^o.
 21 pipitā. 28 khoṃya. 33 durma rānin.—Always ne^o, ^onā, ^onā^o, -n, except
 the first nanā and nenam 14.

|| thwonam-li rājān j-sām : manas samdeh juo-guli sama-
 stam tor-tāo : mantri sar-tāo dhāram : he mantri āo thathē
 ma khato : gathē dhārasā : jin dhākwo bastuk samastam
 tayār yāo : chān dhārasā : śrī 3 Tathāgat puja yāyayāta 5
 ādin sāmāgrī tayār yānāo : jhiji rājakuras manoram kothās
 tayā tio dhakam ājñā-dayakaram || thwonam-li Jñānakeśari
 mantrin j-sām : mahārājān ājñā dayaka thēm : dayā cokwo
 samast bastuk sāmāgrī tayār yātam || thwonam-li din-belā
 teyāo : rājān j-sām mantri sar-tāo ājñā dayakaram : he 10
 mantri śrī 3 bhagabān bi-jyācake-guli din-belā thwoniyā dinas
 jura : gwo-hma śrī 3 bhagabān bi-jyāyuo lā : ma bi-jyāyu
 rā dhakam | thuti dhāyāo : thwo-hma Padmaketu rājān 51a
 j-sām : nātā barnayā svān : tāya akṣat : thwo swotānam
 lā-hātas pāsar thañāo : rājakulayā Karmaśīrś dhāyā kaosis 15
 coñāo : śrī 3 Śākyamuni bhagabānayāke bimati yātam : he
 bhagaban ji śraddhāmātran cha-lapor puja yāya dhakam
 bhārapā : jin j-sām : Dharmākar debaputrayāta bisē hayā
 patras : gathē bimati yāñāo hayā : athēm cha-lapol bi-jyāya
 mār : he bhagaban dhakam : thwote pratijñā yāñāo : svān- 20
 pāsar holāo chotam || thwo belas : thwo-guli svān j-sām :
 ākāśamārgas oneom : cha por svānanam kotāpnakoṭi svān
 utpatti juyāo : kṣanamātrasam Jetaban bihāras bi-jyāk-hma
 śrī 3 Śākyamuni bhagabānayā siras svān-wā gāñāo olam ||
 thwo swoyāo bhikṣusamgh-pani samastam prasann juyāo 25
 conam || thwo belas bhikṣusamgh-panisen j-sām : śrī
 bhagabānayā khvāl swoyāo bimati yātam : he bhagaban
 thwo-guli svān-wā gāñāo oo-guli : mahā adbhut : thwo-guli
 svān gananam ola : thaniyā dinas chu juya tēn dhakam
 dhāyāo : thwote bhikṣusamghayā bhākhā neñāo śrī bhaga- 30
 bānan ājñā dayakaram || he bhikṣusamgh-pani : thwo 51b
 Dharmākar debaputran dhāo-guli belā julo : thwo svān-
 bṛṣṭi juo-guli melē gananam ola ma khu : thwo juram
 Padmaketu nām rājān j-sām : Karmaśīrś dhāyā nām kaosis
 coñāo : tāya : akṣat : svān joñāo ākāśas tha swoyāo 35

horão halam : thwo-guli svān cha phoranam koṭi koṭi
 utpatti juyāo : thana ji thās brṣṭi jula : bho bhikṣusamgh-
 pani : āo jhijī sakalēm one mār : nuyo nuyo dhakam :
 thwote ājñā dayakāo : śrī 3 Śākyamuni bhagabān j-sām :
 tatkāranam siṃhāsanan dañāo : bhikṣusamghaparibāran 5
 uyakāo : ṛddhiparākraman ākāsamārgas : thāhā bi-jyāk
 julo || gu-guli prakāran bi-jyāta dhārasā : paṃkṣigananam
 licakāo : Bainatej one thēm : bhikṣusamghaparibāran litakāo :
 ākāsamārgan bi-jyātam ||

|| thwonam-li katham-thēm Karpurabatī mahānagaras 10
 thēnam || thwonam-li thwo-hma Padmaketu rājā : Jūāna-
 keśari mantri prabhitim samast lokasenam : bhikṣusamgh-
 panisenam licakāo śrī Śākyamuni bhagabān j-sām : atyant
 sobhāyamān juyakam bi-jyāk-guli swoyāo : mahā haṣamān
 yāñāo : nānā prakārayā bādy thātakāo : mahā śraddhābhāb 15
 tayāo swocākar pradakṣiṇā yāñāo rā|jakulas bi-jyācakaram : 52a
 hanam gathimṇa thās bi-jyācakaya dhārasā : ati cone-gu ēyā-
 pu : nānā prakārayā naoratnayā mālā khāyāo tayā dao : hanam
 nānā prakārayā jari : tāsaya ilām pēñāo tayā dao : hanam
 pāt : patṭambarayā śayāsan lāyāo tayā dao : hanam śrī Buddh 20
 dharm samghayā pratimā cosēm tayā dao : hanam kasturī :
 karpur : śrīkhaṇḍ : kuṅkum : thathiṇa dhup thañāo tayā dao :
 hanam naoratn thuñāo tayā subarnayā siṃhāsan dayāo coṇ :
 thathimṇa manoram kothās thwo-hma śrī 3 Śākyamuni
 bhagabān bi-jyācakaram || || thwonam-li : Padmaketu rājān 25
 j-sām : pu jāyā sāmāgrī hayāo pu jā yātām : thwote dhu-
 nakāo phal mul ādin caḍhāy yātām : hanam ras rasāgranam
 pu jā yāya dhumakāo : kṣamā phoñāo bimati yātām || he
 bhagaban he Tathāgat : jin j-sām : Buddhamārg ma siyā :
 hanam śrī bhagabān dhāyā-hmam ma siyā : aho āścāry : 30
 thwoniyā dinas ji bhāgyayā prabhāban cha-lapor-thimṇa-
 hma bhagabān darśan yāya dhuno : thwoniyā dinas tini ji
 manorath purṇ jula : he nāth thwo māyājālan tok pusē

1 ho in horão indistinct. 6 ākāśasārggas. 12 lakasyanam. 14 juyaka.
 17 tha°ne. 18 yayā-yu. 20 patṭābar° śaryyāsan. 22 tha°ne. 24 tha°ne.
 25 Pahma°. 28 bi yātām ||. 31 thimṇya (°nya indistinct).—Always ne°,
 °nā, °nā°, °n.

tayā-gu : thwo nirgun samsāras janm juyāo duḥkhasa-
 mudras duñā[o con-hma jita thwo duḥkh samudran thata 52b
 kāyāo : mokṣapad bisē bi-jyāya mār dhakaṃ bimati yātaṃ ||
 thwo belas śrī Śākyamuniñ ājñā dayakaraṃ : bho nṛpaśā-
 rduraṃ bho rājan : chan jike bhaktibhāb yāk-guli swoyāo : 5
 ji ati samtoṣ juya dhuno : bho rājan gwo-hmasenaṃ dān
 yāyuo : o-hmasen j-sām : aiśvaryaṃ lāyio : hanaṃ gwo-
 hmanaṃ dān yāyu : o-hmaṃ rājā juyu : hanaṃ gwo-
 hmasenaṃ dān yāta : o-hmasen anuttarajñān lāta : hanaṃ
 gwo-hmanaṃ dān yāta : o-hmanaṃ mokṣapad lāta : bho 10
 rājan dhany dhany cha khao : chan śraddhābhāb swoyāo ji
 ati ras tāya dhuno : bho rājan : cha julāṃ Padmottam
 dhāyā nām Tathāgat dhāyakāo : debabbhūṇas mahā ānandan
 sukh bhūktamān yāñāo cone phaya mār dhakaṃ : thwote
 āsīrbād biyāo thwo-hma śrī 3 Śākyamuni bhagabān j-sām : 15
 simphāsanan dañāo bi-jyātaṃ : thwo belas bhikṣusaṃgha-
 paribāraṇaṃ licakāo : hnāpā bi-jyāñā thēm : Jetaban bihā-
 rasaṃ bi-jyātaṃ || thwonaṃ-li rājān mantri ni-hmaṃ
 thithiṃ paramānandayā kha hlāñāo conaṃ ||

|| thwonaṃ-li jācakayāke con-hma Surocanin j-sām : 20
 rājakulas maṅgal bārtā ñeñāo : aneg pra[kāran bilāp yāñāo 53a
 conaṃ : thwote prakāran bilāp yā-yām : citt byākul yāñāo
 co-ewoṃ : thwo-hma Surocani thwo-guli śokan mṛtyu jurāṃ :
 mṛtyu jusēṃ-li : thwo-hma Surocanin narakas bhog yātaṃ
 || thwonaṃ-li rājaṃ Citramohiniyāke rājakumār cha- 25
 hma jāt julāṃ : thwo bālak kumārāyāta mārakwo
 kriyākarm dhuṇakāo : thwo-hma bārak kathanāṃ tao-
 dhikar juyāo olaṃ : thwonaṃ-li rājā mantri ni-hmasayā
 thithiṃ sāhūti yāñāo : thwo bālak kumār chay-cāyāta :
 rājyābhisek birāṃ : thwo bārakh kumāran thwo rājy bhog 30
 yāñāo conaṃ || thwonaṃ-li rājā mantri ni-hmaṃ : mahā
 haṛṣamānan śrī Tathāgatayā barṇanā kha hlāñāo conaṃ ||
 || thwo belas svargalokaṃ : bodhisatvagaṇ-panisen :
 puspabimān ku buyāo hāhākār śabd yāñāo : rājāyā thās

1 janm juyāo added later. 5 °bhābak-guli. 14 cona. 17 hnāpā.
 25 citta°.—Always ne°, °nā, °nā°, °n.

thēnakar haram || thwo belas rājā : mantri : kotawār
prabhiti rājapuruṣ-pani samastam : thwo-guli puṣpabimā-
nas tayāo : ādarabhāb yāñāo svargalokas bodhisatv-panis
bhūṇas thata yañ julo ||

|| bho Kāśyap bhikṣu : yatn yāñānam puṇyadharm yāya 5
mār : bho bhikṣu : gwo-guli thamanaṃ yāta : o-guli bhog 53b
yāya mār dhakaṃ : thwoten bhiñ bhiñ ka|rm yāya mār dha-
kaṃ : śrī 3 Śākyamunin j-sām : Jetaban bihāras bi-jyāñāo :
sakal sabhā-lokayā hñeo ājñā dayakasē bi-jyātam || thwote
śrī 3 bhagabānayā ājñā neñāo : mahā harsamān yāñāo : 10
sabhā-lok samastam thao thao āśramas oñ julo ||

|| iti śrīvicitrakarnikāvadāne tṛtīyo 'dhyāyaḥ || 3 ||

IV

|| thwonam-li cha-guli samayas Kapiṛabastuni dhāyā
nagaras : śrī 3 Śākyamuni bhagabān bi-jyāk jura : gu-gu 15
prakāran bi-jyāta dhārasā : deb : nāg : yakṣ : rākṣas :
gandharb : rājā : mantri : śreṣṭhi : prajā-lok : ṛṣi-lok thwo
samastam sabhā-lokan : ādarabhāb yākāo puḍā māny yākāo
bi-jyātam ||

|| thwo belas Nāgar dhāyā nām janapadasthān cha-guli 20
dasēm coñ : thwo thāyas asaṅkhy baniḍāl-pani basarapaṃ
coñ || thwonam-li thwo janapadasthānas baniḍālayā putr ni-
hmaṃ dasēm coñ : su su dhārasā : Dharmākār dhāyā-hma
cha-hma : Dhanakar dhāyā-hma cha-hma : thwo-panini-hma
thithim ati prem juyāo coñ : thwonam-li cha hnuyā dinas : 25
thwo baniyā-putr ni-hmaṃ : banaj byapār yāya dhakaṃ
onam || thanam-li thās thās-patiṃ bās yāñāo aneg nagar :
grām ādin aneg parbat lamghanā yāñāo onam | || thwo belas 54a
cha-guli sthāna : nadi cha-guli hñāṇa coñ dao : thwo nadiyā
tīras : bānapṛsth bhikṣun dayakāo tayā caityadebatā cha 30
gwol dasēm coñ : thwo thāyas Dharmākār baniyā : Dhanakar
baniyā thwo-pani ni-hmasenam : thwo caity khanam :

1 kotabār. 12 'dhyāya. 14 thwonam-li cha-guli samayas added later.
18 bhābayāb yākāo. 29 hñāne. 30 cha-gvaḍ. 32 nihmasyanam.—Always
ne°, nā°, nā°, n, except yañ 4, bhiñ 7.

thwo belas Dhanakar nām baniyāyā manas cha-guli bhārapāo :
 thao pāsā Dharmākara yā khvāl swoyāo dhālam : bho pāsā
 Dharmākara jhiji ni-hmasenam : thwo caityayā garbhas con
 dhanadraby dakwom kāyāo banaj jyāya nuyo : jhijis bhā-
 gyayā phalan duḥkh siya mu mvārakam asanḥby dhan 5
 lābh data dhakam dhāyāo : thwote Dhanakarayā bhākhā
 neñāo Dharmākaran dhālam : bho pāsā Dhanakar caitya-
 debatāyā dhanadraby kāya jogy ma juo : gathē dhārasā :
 caityayā dhanadraby biṣao uthēm : hanam caityayā draby
 mi thañāo tayā dhalapwo thēm : bho pāsā thwo jyā jāp 10
 jin yāya ma khu dhakam dhāyāo : thwote kha neñāo :
 Dhanakar baniyān dhālam : bho pāsā Dharmākara : āma
 chan chu kha hlānā : gwo-hma debatāyā prasādanam tuni
 lakṣmi lāya dayio : thwo debayā dhanadraby kāyāo kāry
 sādhan yāya : bho pāsā Dharmākara gathē dhārasā : sum 15
 gwo-hmasenam deoyā siras svān chāyāo : thwo-guli svān
 kwo kāyāo : manorath puran yāyio : thwoten thwo-hma
 deoyā dhanadraby | kāyāo : jhijis aiśvary dayake : bho 54b
 sakhe punar-bār hanam : jhijis thao che oñāo : thwo
 caityayāke kāyā-guliyā du-gan chin dhanadraby tayāo : 20
 hanam caity dayake : thwoten jin jā niścayanam : thu-
 guli dhanadraby kāya dhakam dhāram : thanam-li Dharmā-
 karan dhālam : bho pāsā Dhanakar : thwo-guli kāry jā jin
 niścayanam yāya ma khu : thwon mebatā chan gu-guli
 dhāla : o-guli jinam yāya : thwo caityayā draby chatā jin 25
 kāya ma khu dhakam dhāyāo : Dhanakaran dhāram : bho
 Dharmākara chan ma ēosā chan kāya ma te : jin jā paramēśvar
 śrī caityadebatāyā prasādan lāk-guli niścayanam kāya
 dhakam dhāyāo : thwo-hma Dhanakaran j-sām : thwo
 caityayā garbh sēnakāo thwo garbhas thunāo tayā dhanadraby 30
 samastam liñāo karam || thwonam-li thwo dhan kāya
 dhunakāo : thwo-pani ni-hmam ci-bhāy bhū tā-pāk cha-guli
 thānas thēnam : thwo belas thwo caityayā dhan kāyāyā
 pāpan : thwo-hma Dhanakar : Dharmākara ni-hmasayām
 thwo dhanayā nimittinam tao-cotan kalah juram || thwo- 35

3 niḥmasyanam. 8 jo ma juo. 19 purar-bār. 30 senakāo.—Always
 no°, °nā, °nā°, °n.

naṃ-li Dharmākaran dhāraṃ : bho pāsā Dhanakar : chāy
 kalah yānā : kalah yāya ma te dhakaṃ dhāyāo : thwote kha
 neñāo Dhanakaran dhāraṃ : he pāsā Dharmākar : chan jin
 dhāyā-guli kha ma nesēm-li : chao nāpa cone ma ēo : cha
 cha-gu||li lan hūne : ji cha-guli lan one dhakaṃ dhāyāo : 5 55a
 thwo-hma Dhanakar baniyā tam cāyāo : thaman kāyā-guli
 dhanasampatti thaman jak joñāo : cha-guli lan onam ||
 thwonam-li Dharmākar baniyā j-sām thao pāsā Dhanakaran
 wāñāo oñ-guli swoyāo : nugal ma chināo cha-guli thānasam
 onam || 10

|| thanam-li Dhanakar baniyā arany banas thēnam :
 thwo belas thwo Dhanakaran j-sām : āo ji yākāt gana one :
 gana cone : dhakaṃ gyāñāo olaṃ : thwo belas akasmātan
 bhālu cha-hma olaṃ : thwo belas Dhanakaran thwo bhālu
 oo khanāo : man hatās cāyāo bisē one-gulis sāmārth ma 15
 dayāo conam : thwo belas bhālun j-sām : thwoman joñāo
 oyā draby bastu samastam mocakāo bilam || thwo swoyāo
 Dhanakaran tutāman dāraṃ : thwo tutām mocakaraṃ :
 thwo swoyāo lā-hātan dālaṃ : thwo lā-hātam mocakaraṃ :
 thao lā-hāt mocaku swoyāo tutin pēnakaraṃ : thwo tutim 20
 nayāo bilam || thwonam-li Dhanakaran j-sām : thwo
 bhāluyāta prahār yāya sāmārth ma dayāo : sik-hma coñ
 thēm : bhūmis gol tulāo conam : thwonam-li bhālun j-sām :
 āo jā thwo manuṣy sita dhakaṃ bhārapāo : banasam duhā
 onam : thwo belas thwo Dhanakaran j-sām : nānā prakāran 25
 bilāp yāñāo khwolam : thwote prakāran khwoyāo co-cwom | 55b
 tao-cotan bedanā juram ||

|| thanam-li thu-guli thāyas akasmāt bhikṣuk cha-hma
 olaṃ : thwo bhikṣun hāhākāran khwoo-guli śabd neñāo thwo
 Dhanakarayā thās oyāo swotaṃ : thanam-li Dhanakaran 30
 dhālaṃ : bho puruṣ cha su khao : chan j-sām : jita rakṣā
 yāya mār dhakaṃ dhāraṃ || thwote kha neñāo o bhikṣukan
 dhāraṃ : bho puruṣ cha thathimña arany banas chāy coñā :
 cha su khao dhakaṃ nenam || thanam-li Dhanakaran

13 cona. jñāñāo. 15 bise. 18 Dhanakacan. 26 kholam. khoyāo
 com 2. 29 khoo. 33 tha°ne.—Always ne°, °nā, °nā°, °n.

dhāraṃ : bho bhikṣu ji thana coṇāyā kāraṇ mebatā ma khu :
ji juram bhāgy chum ma dayāo coṇ-hma : Nāgar dhāyā
deśayā banijālayā putr ji thukā || hanam jin j-sām : nānā
prakārayā hirany ratn ādin aneg dhanadraby joṇāo oyā 5
belas : thu-guli banas mahā bhayaṃkar bhālu cha-hma oyāo :
jita nāyata olaṃ : thwo belas jin phayān phayā thē balātkār
yāṇāo : lā-hātanam : tutinam prahār yānā : thwo belas thwo
jantun ji-guli lā-hā tuti nayāo bisē oṇ julo : bho bhikṣu
ji-guli bastuk sakatām thana tol-tāo tayā swoo swoo dhakam
dhāyāo : thwote bhākhā nēnāo bhikṣun j-sām : thwo-hma 10
banijālayā dhanadraby bastuk swoyāo : mananam bhārapa-
ram : āścāry āścāry : jin j-sām : śrī 3 caityadeoyā garbhas
thusēm tayā ratn draby samastam thwo thā|yas gananam 56a
con olaṃ : sunānam kāyāo hala khe dhakam : abaśy meban :
thwo baniyān kāyāo hala : thwo caity dhvaṃsanayā pāpan 15
tini thwo puruṣ thathiṃṇa banāntaras lātakāo : lā-hāt tuti
ma dayakāo : mahā dukh siyāo coṇ dhakam mananam
bhārapāo : hanam bhikṣun dhālam : bho baniyā puruṣ :
chan thwo dhanadraby gana kāyāo hayā : thwo draby
bastuk jula : caityadebatāyā-gu thukā : thwo caityayā 20
draby kāyā pāpan thukā : chan thathiṃṇa banāntarasam
lā-hā : tuti ma dayakāo dukh siyāo cone mār dhakam
dhāyāo : thwote bhikṣuyā bhākhā nēnāo Dhanakaran dhālam
|| bho bhikṣu chan dhāyā thēm khao : thwo caityayā draby
dhaka chan gathē siyā dhakam dhasēm-li : bhikṣun dhālam : 25
bho baniyā puruṣ : thwo banayā madhyas nadī cha-gulim dao :
thwo nadiyā tīrās : jin dhanadraby swok thaṇāo caityadebatā
cha gwor dayakāo tayā dao : thwo caityayā garbhas coṇ
dhanadraby samastam : niścayanam chan kāyāo hala khao :
dhakam dhāyāo : thwote bhikṣuyā bhākhā nēnāo Dhana- 30
karan dhāraṃ : bho bhikṣu dhany dhany khao : chan gathē
siyā : thwo-guli dhan draby thwo caity-deoyā prasūdan
lāta dhakam mahā haṣamān yāṇāo oyā : thathē biparīt
juyi dhaka jin ma siyā : āo chu yāya : ji|n ma siyā : āo chu
yāya : ji aparāddhan kena : dhakam dhāyāo : thwote bani- 35

yāyā bhākhā nenāo : bhikṣuṇ dhālaṃ : bho baniyā āo chu
 yāya : mebatā upakār ma dato : bho baniyā chan j-saṃ :
 namo Buddhāya : namo dharmāya : namaḥ saṃghāya
 dhakaṃ : . . . nā bār saṃm nām kāraṃ : thwote nām jak
 kāyā mātranam thwo-hma Dhanakar baniyāyā lā-hāt ni 5
 pām hnāpāyā thēm culi olaṃ || thanam-li lā-hāt culi oo
 swoyāo : mahā harṣamān yānāo : punar-bār hanaṃ daśa-
 nakh nāpa lākāo hāth hā-jolapāo : pañcapraṇāman namaskār
 yātaṃ : thwote praṇām yānāyā punyan tuti ni pām utpatti
 juyāo olaṃ : thwo swoyāo thwo-hma baniyā mahā harṣamān 10
 yānāo : āścāry cāyāo : thwoten dhāraṃ || aho āścāry :
 gathimṇa dharm khao : śrī 3 triratn namaskār mātr yānān :
 ji lā-hā : tuti thuthā juo-guli suddhā utpatti juyāo ola :
 dhany dhany Tathāgat khao : thwo-hma śrī 3 parame-
 śvarayāta puḍā yāya jogy dhakaṃ dhāyāo : thwonaṃ-li 15
 thamanaṃ joṇāo oyā draby bastuk swoyāo : thwo draby
 kāya ajogy dhakaṃ : draby samastaṃ joṇāo thao hnāpā
 oyā-guli mārgan lihā onāo : thwo caityayā thās thēnakāo :
 thwo draby samastaṃ hnāpāyā thēm caityayā | garbhasaṃ 57a
 du thanāo thwo caityadebatā swoyāo ati harṣamān yānāo : 20
 bhok pusēm namaskār yānāo totr yātaṃ ||

|| namas te tu mahābāho : na jūāto 'haṃ mahākṛpa |
 kṣamasva bho sadānanda : sarvabhāvair namo namaḥ ||

he caityarāj : cha-laporayāta namaskār : he mahākṛp cha-
 lapol gathimṇa dhālasā : duḥkhī daridr khañāo : mahā 25
 karuṇā dayāo bi-jyāk-hma : thathimṇa-hma cha-laporayā
 draby bastuk jin ma sisē haran yānā : bho sadānand thwo
 jin yānā aparādh dakwo samastaṃ kṣamā yāsē bi-jyāya mār :
 bho caityarāj : ji śraddhābhāban cha-lapor caranakamalasam
 bhok pusē namaskā || bho jagadīśvar : cha-laporayā 30
 prasādan ji tao-cotan lābh data dhakaṃ bhārapāo : hatā
 hatāsanam byāpār yāya dhunakāo : thana oyā dhakaṃ
 dhāyāo : swo cākar ulāo : hnāpā thamanaṃ yānā dhanadraby

4 dhakaṃ : nā bār. 6 hnāpāyā. 12 ga°ne. 17 hnāpā. 19 hnāpāyā.
 22 °bāha : na jūātorahamahā°. 23 bhāvainamo. 25 ga°ne. 26 tha°ne.
 27 sise. 31 dhaka. 33 hnāpā.—Always ne°, °nā, °nā°, °n.

dakwoṃ thwo caityayāta caḍhāy yāñāo : hanam hāth
 jojalapāo thu-gu draby dakwoṃ dakṣiṇā caḍhāy yātaṃ ||
 || thanam-li thu-guli samayas thao pāsā Dharmākar
 nām baniyā tao-cotan dhanadraby lābh dayakāo thwo
 thāyas olaṃ : thwonam-li thwo-pani thithiṃ khanam : 5
 thwo belas thithiṃ bicār yātaṃ || bho Dharmākar pāsā : cha
 kuśal juo ma khu rā : cha gana oñā|o oyā : chan j-sām tao- 57b
 cotan lābh dayakāo ola : guli lābh dayakāo oyā dhakam
 dhāyāo : thwote bhākhā neñāo : Dharmākaran dhāram :
 bho pāsā Dhanakar : ji bhāgyayā balan mahā sampatti 10
 lābh dayakāo oya dhuno : bho Dhanakar chan gathē gathē
 khao chan juo-guli bṛttānt samastam dhāo dhakam dhāyāo :
 thwote bhākhā neñāo : Dhanakaran dhālam : bho pāsā
 Dharmākar āo jin chu dhāya : chan dhāo-guli kha ma nesē :
 ji ekānt cha-guli lan oñā : thwo belas ban cha-gulis thēna : 15
 thwo banas bās yāñāo coñā belas : mahā bhayānak jantu
 cha-hma oyāo : jin joñāo oñā dhanadraby samastam tok
 phiyakāo : ji-guli lā-hāt tuti nayāo bira : thwo belas jin
 mahā bilāp yāñāo coñā belas : bhikṣu cha-hma oyāo jin
 tor-tāo tayā dhan swoyāo dhāra : bho puruṣ cha su khao : 20
 thwo dhanadraby gana kāyāo hayā : thwo dhan j-sām :
 śrī 3 caityadebatāyā-guli thukā : thwo dhan kāyāyā pāpan
 tuni : cha thathina duḥkh siya mār : thwo dhan caityade-
 batāyāke tu taya yao : hanam chan lā-hā tuti culi oyakeyāta
 śrī 3 triratnayā nām kāo dhakam upadeś biyāo : thwo bhikṣu 25
 lihā oñ juram || thwo belas thwo bhikṣuyā upa|deś thēm : 58a
 śrī 3 Buddh : dharm : samghayā nām sumarnā yāñā :
 thwote puṇyan lā-hā tuti hnāpāyā thēm conakāo : thwo
 caityadebatāyā dhan lita tayā oñā || ji-guli bṛttānt kha
 thuti jura : dhakam dhāyāo : thwote bhākhā neñāo Dharmā- 30
 karan dhāram : bho pāsā Dhanakar : thwote samastam
 satyanam khas rā : hāhā gathimṇa āścāry : bho pāsā āo
 chu yāya : dhīry yāo : āo thwo-hma śrī Dharmadhātu-cait-
 yayāke prārthanā yāo : thwote caityayā draby bastuk sakatām
 caḍhāy yāo : dhakam dhāyāo : thwote Dharmākarayā 35

9 dhāranam. 23 tha°ne. 26 jura. 28 hnāpāyā. 32 ga°ne. 33 °caitya-
 yākya.—Always ne°, °nā, °nā°, °n.

bhākhā ñeñāo : Dhanakaran dhāraṃ : bho pāsā Dharmākar :
 thwo caity-debayā draby dhan samastaṃ tayāo : kimcit
 śeṣamātr ji-guli upor tayāo caḍhāy yāya dhuno dhakaṃ
 dhāyāo : thwonam-li Dharmākaran dhālaṃ : bho Dhanakar :
 dhany dhany cha kha dhakaṃ dhāyāo : Dharmākaranam 5
 thaman joñāo oyā mut-mālā cha māl : śrī caityadebarāyāta
 caḍhāy yātaṃ || thanam-li kṣanamātr thwo thāyas coñāo
 thithim ni-hmasayā kha hlāñāo : thwo-pani ni-hmam thao che
 lihā olaṃ ||

|| thanam-li Dhanakaran j-sām : thao che oyāo : babu : 10
 mām : karāt : paribārayāta bicār samcār yātaṃ || thwote
 bicār yāya dhunakāo : rātri jusēnam-li : thao karāt sahit
 yāñāo | kothās dēn oñ jura || thwo belas kalātan dhāraṃ : 58b
 bho svāmi chi chāy bilamb jura : chi-skarayā byapāl gathē
 gathē khao bhiñ rā ma bhiñ lā : gathē khao dhakaṃ dhāyāo : 15
 thwote strīyā bhākhā ñeñāo Dhanakaran dhāraṃ : he strī
 āo jin byapālayā kha guli hlāya dhakaṃ dhāyāo : thamanam
 duḥkh siyā-guli bṛttānt samastaṃ kanan || thanam-li
 strīn dhāraṃ : bho svāmi : satyanam thathē duḥkh siyā rā :
 thwote prakārasām : thao che †thyanyam ji bhāgyayā 20
 phalan chī-skarao samyog juya dao : chi-skar ma datanās : ji
 chu gati juyio : ji gana one dhakaṃ : bho svāmi dhany
 dhany dhāyam śrī triratn khao : gwo-hmayā nām jak kāyā
 mātran uddhār jura : dhakaṃ dhāyāo : thwote strīyā
 bhākhā ñeñāo : Dhanakaran dhāraṃ : bho strī thwo-hma 25
 śrī 3 triratnayā tao-dhan prabhāb khao : thwoten śrī 3
 mahā Buddhayā śaran yāñāo bāraṃbār : thwo-hmayā
 caraṇakamalas bhok pusē namaskāra : hanam gwo-hmayā
 nām jak kāyā mātran : samast pāp phuñāo ona dhakaṃ
 ni-hma strī puruṣayā thithim śrī 3 bhagabānayā nām 30
 prasamsā yāñāo conam ||

|| thwo belas Kapirabastuni mahā nagaras bi-jyāk-hma
 śrī 3 Sākyamuni bhagabānan j-sām : thao purb janmayā
 kathāntar kha lu-manakāo : Ka|ruṇākār nām tej thao 59a
 śarīran pi kāyāo bi-jyatam : thwo-guli tejan svarg maty 35

4 thwona-li. 12 juyam-na-li. 13 den. 15 bhine rā ma bhiñ lā.
 21 datanās.—Always ne°, °nā, °nā°, °n.

pātāras khayakar chotaṃ || hanaṃ thu-guli Nāgar nām
janapadas khayakar chotaṃ || thwo belas Dhanakar baniyān
tejan khao-guli swoyāo : tao-cotan bismay cāyāo conaṃ :
thwo belas tejan non wāñāo dhālaṃ ||

ye mānavā Buddham anusmaranti :

5

Buddheti Buddheti Tathāgateti |

itthaṃ ca vākyam samudīrayanti :

Buddhāya tasmai prapamanti ye ca |

Buddhāya nāthāya Tathāgatāya :

10

ye puṣpadhūpādibhiḥ pūjayanti |

Buddham vibuddham saṅgaṇaṃ samagram :

† naivedyagandhaś ca yuktam |

svarge sadā bhogasamanvitās te |

idaṃ saṃsāraṃ khalu Buddhapūjām :

15

bhavārṇave saṃtaraṇaṃ vidhānam |

kuru praharṣaiva ca Śākyaketo :

Tathāgatasya bhavanaṃ prayānti ||

|| gu-guli prakāraṇ dhāra dhakaṃ dhārasā : gwo-hma gwo-
hma manuṣyan Budhayāta sumaranā yāta : gwo-hmasen
Buddh Buddh Tathāgat Tathāgat dhakaṃ nām kāyāo jura : 20
gwo-hmasen Tathāgatayāta namaskār yāta : thwo-hma
thwo-hma manuṣy juram : ihalokas sukh sampatti bhog
yāñāo antakāras mokṣapad lāyio : hanaṃ gwo-hmasen śrī 3
triratnayāta puṣp dhup gandh ādin puḍā sāmagrī dayakāo
puḍā yāyio : thwo-hma thwo-hma manuṣy sadā sarbakāraṃ 25
svargabās lāñāo : ma|hā ānandan cone dayio : thwoten
śrī Śākyamuni Tathāgatayāke śraddhābhāb taya swoo :
dhakaṃ dhāyāo : thwo-guli tejan śrī 3 Śākyamuniyāta swo
cākar pradakṣiṇā yāñāo bhagabānayā śarīr lin juyāo onaṃ ||

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|| thanaṃ-li sati ku-hnu prātakāras śrī sury uday jusēm-li : 30
Dhanakarayā strī puruṣ ni-hmaṃ dañāo mahā āscāry cāyāo
conaṃ : thwonaṃ-li thwo-hma Dhanakarayā manas bhāra-
paraṃ : dhany dhany Tathāgat khao : āo tejan gu-guli

2 Dharmākar. 10 dhupādibhi pūjayanti. 14 °pujām. 15 °ṇava.
16 praharṣaiva ra °ketu. 17 bhavana pra°. 18 dhaka. 21 Tathāgat ||
yāta.—*Always* ne°, "nā, "nā", "n.

prākaran upadeś bira : thwote prakāran yāya dhakaṃ
 mananaṃ bhārapāo : nānā prakārayā svān : hanaṃ dhup :
 dīp : gandh : naibedya : ras rasāgr : puṇj sāmāgrī sakatāṃ
 tayār yātaṃ || || thanaṃ-li Dhanakar baniyān j-sām :
 thao thithi iṣṭ : mitr : goṣṭi samastaṃ munakāo : thaman 5
 hñao hñao coñho : śrī 3 śākyasiṃh Tathāgat nimantranā
 yāya dhakaṃ : Kapilabastu dhāyā deśas one dhakaṃ onam
 || hanaṃ thwo deś juyio gathē coñ dhārasā : hnas jojan bhū
 kenho coñ : hanaṃ hnas bor parakhāran uyakāo tayā dao :
 hanaṃ hnas-guli khālan uyakāo tayā dao : hanaṃ hnas bor 10
 tārabykṣ simān uyakāo tayā dao : hanaṃ thwo simās nānā
 prakārayā paṃkṣi-gaṇ bās yāñho : nene | tu ēyā-puk 60a
 hālao coñ : hanaṃ nānā prakārayā simā-phalan saṃyukt
 juyāo conaṃ : hanaṃ pālijāt svān ādin aneg svānayā bāsanā
 dayāo coñ : hanaṃ pale-svān pukhulin uyakāo tayā dao : 15
 hanaṃ thwo deśas pandit-jan bās yāñho coñ : hanaṃ sara :
 kisi : rath : sany thwote caturaṅgabalan uyakāo tayā
 dao : hanaṃ sā : mes : ādin anek paśu-ganan ulāo coñ :
 hanaṃ thwo deśas sadākālaṃ lasan dañho coñ : sādhu
 sajjanasen sadākālaṃ gīt bādyayā śabd dayakāo tayā dao : 20
 hanaṃ apsārāo sam tuly juo : strījanasen bās yāñho coñ :
 hanaṃ Śuddhodan rājyā rājakulas nānā prakārayā dhātun
 saṃpurn juyāo coñ : thathimña deśas thwo-hma Dhanakar
 baniyā thēnakar onam || thwo belas thwo baniyān j-sām :
 śrī 3 Tathāgat darśan yātaṃ : thwo-hma śrī Tathāgat juyi 25
 gathimña dhārasā : subarnayā parbat thēm jājvalyamān
 juyāo bi-yyāk : hanaṃ suya-nitā lakṣaṇan saṃjukt juyāo
 bi-yyāk : hanaṃ bhikṣu-gananaṃ uyakāo bi-yyāk-hma :
 thathimña-hma śrī 3 śākyasiṃh Tathāgatayāta darśan yāñho
 manas ati ras tāyāo : śrī 3 munīśvarayāta swo cākar pra- 30
 dakṣiṇā yāñho : jao puliṇ pṛthiś cuyāo : lā-hāt hā jolapāo 60b
 śrī 3 bhagabānayā mukhakamal darśan yāñho bimati yātaṃ ||
 he bhagaban Buddhayā madhyas bīr juyāo bi-yyāk-hma :
 Buddhanāth cha-laporayā pādūkās : śīran bhok pusēṃ

3 naibadya rasanasogr. 5 iṣṭ mitr. 12 ne 2 tu. 16 śara. 20 sarjjanasen
 22 suddhādan. 23 tha'na. 26 ga'ne. 27 suya. 29 tha'ne. 31 hā jopāo.—
 Always ne°, 'nā, 'nā°, 'n, except gathya coñ 8.

namaskār || he nāth : he guru : ji manas cha-laporayāta
 pañcopacāramātr puajā yāya dhakam bhārapāo : nimantranā
 yāt oyā : he bhagaban jin j-sām : dhanadrabyan puajā yāya
 ma phu : ji śraddhābhāb mātranam jak puajā yāya : he śrī
 munīśvar : thanin pē hnu amābāsi dinas Nāgar nām deśas : 5
 bhikṣu-ganan sahit yāñāo : cha-lapor bi-jyāya mār dhakam :
 thwote bimati yāñāo : hanam swo cākar pradakṣiṇā yāñāo
 śilan bhok pusē namaskār yāñāo : dakṣiṇā dohalapāo thwo
 baniyā thao chesam lihā oya dhakam conam || thwo belas
 śrī Śākyamuni bhagabānan ājñā dayakaram : he Dhanakar 10
 baniyā : jio jio : chan thwote śraddhābhāb tasēm-li : ji
 j-sām : thanin pē hnuyā dinas bhikṣuganan sahit yāñāo
 oya jula dhakam ājñā dayakaram || thwote ājñā neñāo :
 thwo Dhanakar baniyā ati khusi juyāo thao che lihā one jula ||

|| thwonam-li din-belā swosēm-li thwo baniyan thao 15
 ko|thās suddh yātam : hñāpām gomayan bhūmis lepan 61a
 yāñāo : na svāk lamkhan hāyāo : dharmadhātumaṇḍalayā
 ilām pēñāo : thās thās kin kinjāl pēñāo : śrī Buddh dharm
 samghayā pratimā coyāo : sugandh dhup thañāo śobhā-
 yamān yāñāo talam || || thwote dhunakāo din-belā jusēm-li : 20
 Dhanakaran j-sām : śrī 3 muniśvarayā nām sumaranā
 yāñāo : lamkha-dhārāyā maṇḍal dayakāo : thwo maṇḍalas
 aṣṭāṅgapranām yāñāo bimati yātam || he bhagaban he
 Tathāgat : āo jāṃ cha-lapor bi-jyāya-guli samay julo : bi-
 jyā-hūne dhakam bimati yātam : bhwo belas Kapilabastu 25
 nagaras bi-jyāk-hma śrī bhagabānan j-sām : thao paribār
 bhikṣusamgh-panita ājñā dayakaram : bho bhikṣusamgh-
 pani : Nāgar nām deśas one telo nuyo dhakam ājñā dayakaram
 || thwote śrī bhagabānayā ājñā neñāo bhikṣu-panisen
 dhāram : bho guru bhagaban : jio khē bi-jyā-hūne dhakam : 30
 thwote sambhāsanā yāñāo thwo-hma śrī 3 Śākyamuni
 bhagabān j-sām : bhikṣuganan uyakāo : ṛddhiparākram pita
 kāyāo : ākāśamārgan bi-jyāk julo || gu-guli prakāran bi-
 jyāta dhārasā : nānā prakārayā tej pi kāyāo Nāgar dhā|yā 61b
 deś thēnakar bi-jyātam || thanam-li śrī bhagabān bi-jyāk 35

6 ganam. 12 pya hnu : yā. 14 che wanting. 16 hnāpām. 18 kim 2 nī°. 19 boyāo. 35 thenakar.—Always ne°, °nā, °nā°, °n.

khañño : Dhanakar ati harṣamān yāñhō śrī 3 bhagabānayā
 caranakamalas bhok puyāo : pādārghy ādin ādar yāñhō
 puṣā yātam || puṣā yāya dhunakāo prārthanā yātam : thwote
 dhunakāo : bisarjan yātam || thanam-li śrī bhagabān
 j-sām : āsanān dañhō bi-jyāk belas parbat : catusamudr 5
 ādinam pṛthvi kampamān juyakam : bhūkhā bolam :
 hanam catusamudran lamkha bhay phāyāo : samudrayā
 dhik tok puyāo olam || hanam ākāśamārgan hāhākārasābdan
 lāya buyāo halam : hanam svān-wā gākāo halam : hanam
 megharājan j-sām parbasā toyakāo prakāśamān yāñhō 10
 bilam || hanam punar-bār : thwo-hma śrī śākyasimh
 bhagabānayā prabhāban : thwo-hma Dhanakaran śrī bhāga-
 bānayāta puṣābhāb yāñhāyā punyan : atyant manoram
 juyāo coñ : cuk khañño coñ che utpatti juyāo olam || thwo
 che gathimṇa dhāsā : kiñkinījāl pēñhō tayā dao : hanam 15
 lakṣmīn bās yāñhō bi-jyāk : hanam keb : libin sampurn
 juo : hanam aneg ratn sampurn juyāo coñ : hanam sasy :
 sā-hmā ādin khuya-pētā brihin sampurn juyāo coñ : | hanam 62a
 subarnayā thār : rupyayā thāl : kamsayā thāl : sijalayā
 thāl : thwote nāñā prakārayā sthālan sampurn juyāo coñ : 20
 hanam dudu hñyāya dayāo coñ-pani sā : mes ādin paśu-
 ganān samjukt juyāo coñ : hanam thwo cheyā pinem pinem
 pale-svān pukhulin uyakāo tayā dao : hanam citrabicitrayā
 svān-mān samjukt juyāo coñ : hanam nāñā prakārayā sisā-
 phal-mān samjukt juyāo coñ ujhānan uyakāo tayā dao : 25
 thathimṇa ati manoram che cha khā utpatti juyāo olam ||
 || thanam-li Dhanakar baniyān j-sām : thathimṇa aśvāry
 utpatti juo-guli swoyāo : hmagasas khañā thēm-ñēñhō
 bismay cālam : aho āścāry : gathimṇa dharm khas ne :
 aho āścāry : duḥkh nās yāk : aho āścāry : gathimṇa 30
 amṛtayā khāni daya ēo : thathimṇa adbhut jā jin gwo
 belasam swoyam ma nañā : ñenem ma nañā : ji julam
 paramabhāgy jula : āo jin j-sām : thwo bastukan kriy
 bikriy yāñhō param ānandan sukh bhuktamān yāya dhakam

2 pādārdy. 6 juyaka. 15 ga°ne. pyenāo. 18 petā. 26 tha°ne.
 27 tha°na. 28 nenāo. 29 ga°na. khamane. 32 svayem.—Always ne°, °nā,
 °nā°, °n.

mananam bhārapāo conam || thwo belasam thwo Dhanaka-
 rayā pāsā Dharmākar cha-hma oyāo bicār samcār yātam :
 bho pāsā Dhanakar chan chu yānā : cha-pani kuśal juo ma
 khu lā : bho pāsā : chan jāṃ thathimṇa aśva|ry yānāo 626
 che dayaku-guli khanāo : ji ati āścāry cāya dhuno : chan 5
 thathimṇa aśvary gathē dayakā || hanam thwo cheyā pine :
 pale-svān-pukhuli gwo belas dayakā : hanam thwōyān pine
 ujhān gwo belas dayakā : bho pāsā tao-cotan ji bismay cāya
 dhuno : dhakam dhāyāo : thwote Dharmākarayā bhākhā
 neñāo Dhanakaran dhālam : bho pāsā Dharmākar : cha 10
 gana onāo oyā : ji thathimṇa aśvary badhay juo-guli chan
 gathē ma siyā : chan jula kṣaṇamātr suddhā ji ches ma oo :
 dhakam dhāyāo : thwote bhākhā neñāo Dharmākar
 dhālam : bho Dhanakar chan thathimṇa aśvary jula dhaka
 jin ma siyā : ji juram banaj onāo coñā dhakam dhālam || 15
 thwonam-li Dhanakaran dhālam : he pāsā neo : jin j-sām
 bhikṣugaṇ sahitam śrī Śākyamuni bhagabān ches bi-|jyācakāo
 śradd-hāmātran puja yānā : thwote punyayā prabhāban
 kṣaṇamātranam thathimṇa sampatti lābh data dhakam
 dhāyāo : thwote bhākhā neñāo Dharmākar dhālam : bho 20
 pāsā dhany dhany : cha julam param ānand sukh jula :
 dhany dhany Tathāgat khao : thathimṇa-hma Tathāga-
 tayāta sadā sarbakār sumaranāyāo namaskār yāya jogy
 dhakam : pṛthīś bhok puyāo śat chi bār daṇḍaot prapām
 yātam || thwo belas Ka|pilabastu mahā nagaras bi-|jyāk-hma 25 63a
 śrī Śākyamuni bhagabān j-sām : akasmātan hatatan hñilāo
 bi-|jyātam || thwo belas bhikṣu-panisen j-sām : bhagabānāyā
 khvāl swoyāo bimati yātam || he bhagaban : cha-lapor
 hñilāo bi-|jyānāyā karan chu : dhakam dhāyāo : thwote
 bhākhā neñāo : śrī bhagabānan ājñā dayakaram || bho 30
 bhikṣusamgh : ji hñilāyā karan mebatā ma khu : gathē
 dhārasā : Nāgar dhāyā nām janapad-thānas : Dharmākar nām
 baṇik-putr cha-hmasen thao pāsā Dhanakarayā aśvary
 sampattin sampurn juyāo coñ swoyāo ati āścāry juyāo : ji-
 guli nām kāyāo pṛthvīś bhok pusēm : śat chi bār aṣṭāṅga- 35

4, 6, 11, 14, 19 tha^{ne}. 22 tha^{na}. 24 dantaot. 26, 29 hñilāo.
 31 hñilāyā. 32 janapado.—Always ne^o, nā, nā^o, n.

praṇāṃ yāta: ekacitt yāṇāo thwote prakāran bhāb yāta :
 thwoteyā kāran ji hñelā: bho bhikṣu thwo-hma Dharmākaran
 śrī caityadebatāyāta mut-mālā caḍhāy yāṇāo tayāyā:
 puṇyayā pusā dayāyā coṇ thukā || dhakaṃ ājñā dayaku-
 guli ñeṇāo bhikṣu-panisen bimati yātaṃ: he bhagaban he 5
 Tathāgat: cha-laporasen ājñā dayakā-thēm khao thukā:
 dhakaṃ bimati yāṇāo conaṃ ||

thwo belas Nāgar dhāyā deśas Dharmākaran śat chi por
 praṇāṃ yāk thās: mahā uttam juyāo coṇ Cintāmaṇi dhāyā 63b
 kalpabṛkṣ simā cha mā utpatti juyāo olaṃ || thwo simā 10
 gathimṇa dhārasā: nānā prakārayā til hil alaṃkāl sayāo coṇ:
 hanaṃ swoya tu ēyā-pu: cone tu chuñā-pu: hanaṃ ca-
 ndramāyā tej thēm: tej prakās juyāo coṇ: thathimṇa
 kalpabṛkṣ simā cha mā utpatti juyāo olaṃ: thwo belas
 Dharmākara nām baniyān j-sām: thwo-guli cintāmaṇi 15
 kalpabṛkṣ simā utpatti juo swoyāo: tao-cotan adbhut cāyāo
 manas ati harṣ yāṇāo prasann citt juyāo: thwo-gu simās
 swo cākara pradakṣiṇā yāṇāo śat chi por silan bhok pusēm
 namaskār yātaṃ: thwote prakāran namaskār yāṇāo ca
 chi hni chi thwo thāyasam conaṃ || hanaṃ hnithanaṃ naya- 20
 guli bastuk ma dayakaṃ conaṃ || thwote prakāranam
 co-cwom: pē hnu dayāo onam || thwo belas thwo-guli
 kalpabṛkṣ kampamān juyāo sanam: thwonam-li Dha-
 rmākara baniyā ati hetu cāyāo: mananam bhāraparam: aho
 āścāry jin chu yāñāyā nimittin thwo bṛkṣ kampamān jula 25
 khe dhakaṃ cintarapāo conaṃ || thanam-li simān dhālam:
 he manuṣya chan ann ma nasē gathē coṇā: chan ann ma nao-
 guli pē hnu dayāo ona dhakaṃ dhāyāo: thwote simāyā
 bacan ñeṇāo Dharmākaran dhālam: bho kalpabṛkṣ ji j-sām: 64a
 ann bastuk ma du: thwo thāyas cha-lapor darśan yāñā 30
 mātran ji ati samtoṣ juya dhuno dhakaṃ dhāyāo: thwote
 Dharmākara yā bhākhā ñeṇāo: kalpabṛkṣan dhālam: bho
 Dharmākara Cintāmaṇi nām kalpabṛkṣ simā dhaka chan gathē
 ma siyā: chan chu bastuk phone bāñchā jula: o-guli bastuk
 phoo: chan j-sām: ann bāñchā jura rā: pān bāñchā j-sām: 35

10 kalyabikṣ. 11 ga^{ne}. 13 tha^{ne}. 18 śa chi. 22 co-cwom: pe. 27 nase.
 conā: channa. 34 phone bāñchā.—*Always* ne^o, "nā, "nā", "n.

hanam til hil dhārasām : nānā prakārayā ratn bāñchā
 j-sām : hanam subarn : rupy : tāmṛ ādin aṣṭadhātu : che :
 bu : keb ādin mebatā : chan chu ichyā jula : o-guli prārthanā
 yāo : jin biya thukā : bho Dharmākar chan śrī caityadeba-
 tāyāta mut-mālā chāyāyā punyan : chan bhāgyayā phalan 5
 ji-thimṇa kalpabṛkṣ simā chanata lāta : dhakam dhāyāo :
 thwote kalpabṛkṣayā bhākhā ñeñāo manas ati khusi juyāo
 dhālam : āścāry āścāry dhakam dhany dhany ji bhāgy
 dhakam dhāyāo : hanam thwo simāyāta swo cākar ulāo silan
 bhok pusēm namaskār yāñāo bimati yātam : bho mahābṛkṣ 10
 cha-lapol Cintāmani dhaka jin ma siyā : bho mahābṛkṣ
 samast bastukan sampurn juyāo bi-jyāk-hma cha-laporayāta
 samast prakāran namaskār : bho bṛkṣ debatā : āo jin si|ya 646
 dhuno : cha-laporayāke prārthanā yāya : bho bṛkṣ debatā :
 āo ji manorath purṇ yāñāo bi-jyā-hūne : bho bṛkṣ jita j-sām 15
 pē cuk khanāo che dayakāo : thwo cukayā dathus cha-lapor
 bi-jyāñāo : dhan dhāny sampatti sampurn yāñāo biya mār
 dhakam dhāyāo : thwote Dharmākarayā bimati ñeñāo thwo
 bṛkṣan j-sām : Dharmākaran phokwo sakatām sampurn
 yāñāo bilam || thwonam-li Dharmākarayā manas ati ānand 20
 yāñāo : param sukh bhog yāñāo coñ jula || || thwonam-li
 Dhanakaran j-sām : thao pāsā Dharmākarayā thathimṇa
 aīsvary jula dhāo-guli bārtā ñeñāo : thithim bicār yāya
 dhakam : Dharmākarayā ches oñāo dhālam : bho pāsā
 dhany dhany chan bhāgy khao : thathimṇa aīsvary jāp gwo 25
 belasam ñenem ma nañā : swoyam ma nañā : bho pāsā
 Dharmākar : gwo-hma śrī 3 Śākyamuni Tathāgatayā
 prabhāban : jhijis ni-hmayām thathimṇa sampatti lāta :
 bho pāsā param ānandan bhuktamān yāo dhakam dhāyāo :
 thao thao ches param ānand coñ juro || 30
 || thwonam-li bhikṣu-panisen j-sām : śrī Śākyamuniyā
 khvāl swoyāo bimati yātam : he bhagaban chuyā nimittin
 Dharmākar : Dhanakar ni-hma baniyāyā thathimṇa aīsvary | 65a
 lātam : dhakam dhāyāo : thwote bhākhā ñeñāo : śrī bha-
 gabānan ājñā dayakaram : bho bhikṣu mebatā nimitti ma 35

6 thimne, 16 pye. 19 phoko. 22, 25, 28, 33 tha°ne.—Always ne°, "nā,
 "nā°, "n.

khu : thwo-panisen jike tao-cotan śraddhābhāb tayāo
 puḍā yātaṃ : hanam caityadebatāyāta mutayā mālā cadhāy
 yāta : thwote punyayā prabhāban thwo-pani ni-hmasayām
 thathina aiśvary lāta : bho bhikṣu : thwo-guli lokas : sukh
 bhog yānāo : antakāras : mokṣapad lāyio julo dhakam ājñā 5
 dayakaram || thwote śrī 3 bhagabānayā ājñā neñāo bhikṣu-
 panisen bimati yātaṃ : he bhagaban : āo ji-pani bodh
 juya dhuno dhakam dhāyāo : thao thao āśramasam bi-jyāk
 julo ||

|| iti śrīvicitrakarnikāvadānoddhṛte nepālabhākhā caturtho 10
 'dhyāyaha ||

V

|| thwonam-li cha-guli samayas Gandhabatī dhāyā nām
 deś cha-guli dasēm coṇ : thwo deśas ne śar mātr bhikṣu-
 panisen licakāo bi-jyāk : thwo deś juyio gathimṇa dhārasā : 15
 ji-ma-ni jojan bhū keñāo coṇ : hanam dhuo byāo nitānam
 niya pē jojan bhū keo : hanam ati cone chuñā-pu : thwo deśas
 kāmācaryān byāptamān juyāo coṇ janalok-panisen samjukt
 juyāo coṇ : hanam debakanyāo samān strī-janan sampurn
 juyāo coṇ : hanam caturbedan pāramg juyāo coṇ brāhmaṇ- 20
 panisen samyukt juyāo coṇ : hanam subhikṣu juo : hanam
 nāg : yakṣ : gandharb : kinnar : thwoten samjukt juo :
 hanam thwo | deśayā pione hnas por parakhāran uyakāo 65b
 tayā dao : hnas bor khāran uyakāo tayā dao : hnas bor
 tālabrṣkan uyakāo tayā dao : thathimṇa Gandhabatī nām 25
 nagaras : Candrakānt dhāyā nām rājā : Candrabatī nām
 rānī : thwo-panisen rājy pratipāl yānāo bi-jyāk : thwo rājā
 juyi gathimṇa dhārasā : mahāpratāpi : mahā karuṇātmā :
 mahā guṇik juo : hanam thao kāy mucāyāta sukhan pratipār
 yāñā thē : prajāyāta ānand yānam pratipār yāk : hanam 30
 rājāyā madhyas cuḍāmaṇī juyāo bi-jyāk : ahamkār krodh
 ma dayāo bi-jyāk : thathimṇa-hma rājā cha-hma Gandhabatī
 deśas bi-jyāk ||

2 cadhāy. 4 tha°ne. 10 °ddhṛta nepāra° caturtha ||. 14 on the margin
 ratnadhvaja. de || § cha-guli. From 87₁₅ juyio to 87₁₇, deś added later.
 15 ga°ne. 20 brāhmaṇ-pani yukt. 25 tha°ne. 28 ga°ne. 30 yānem.
 32 tha°ne.—Always ne°, °nā, °nā°, °n.

|| thwonam-li : śrī śākyasiṃh bhagabānan j-sām : bhikṣu-
 samgh-pani sar-tāo ājñā dayakaram : bho bhikṣuk-pani :
 Dharmoṅgat dhāyā nām bodhisatvan dayakāo tayā caity-deo
 cha gwor jirṇ juyāo : samcurn juyāo sēñāo coñ : bho bhikṣuk :
 cha-pani sakasēnam thwo caity cha gwor jirṇoddhār yāo : 5
 thwo caity jirṇ juyāo conaka taya ma teo : thwo cha-panisen
 udyam yāo dhakam : śrī Śākyamunin ājñā dayakaram :
 thwote ājñā neñāo bhikṣu-panisen ājñā dayakaram : he
 bhagaban thwo-hma Dharmoṅgat dhāyā nām bodhisatvan :
 gwo-guli समयas thwo caity dayakara : thwo caity chu | 10
 nimittin dayakara : kāran chu gathē khao dhakam dhāyāo : 66a
 thwote bhikṣu-panis bhākhā neñāo śrī bhagabānan ājñā
 dayakaram : bho bhikṣu neo : thwoyā hetu kāran jin kane :
 gathē dhārasā : purā purbakāras Dharmoṅgat dhāyā nām
 bodhisatv mahāsatan j-sām : śrī 3 Prajñāpāramitā debī 15
 darśan yāya kāranas : thana ola : thwo belas thwo-hma
 bodhisatvan śrī Prajñāpāramitā darśan yāya ma pha : thwote-
 yā nimittin thwo Dharmadhātucity dayakara kā || thwo
 caity julam : śrī Kāśyap Tathāgatayā paryāyasam nisē
 dayakāo-guli thukā : dhakam dhāyāo : thwote śrī bhagabā- 20
 nayā ājñā neñāo bhikṣu-panisen bimati yātam || he bhagaban :
 thwo caityamūrtti-deo dayakāyā chu guṇ dao : chu puny
 dao : thwo-guli ājñā dayakasē bi-jyā-hvane : dhakam dhāyāo :
 thwote bhākhā neñāo śrī bhagabānan ājñā dayakaram : he
 bhikṣu gwo-hmasenam caityadebatā j-sām : Buddh dharm 25
 samgh j-sām : āgam-deb j-sām gwo-hmasenam jirṇoddhār
 yāna hloñāo tala : thwo-hmasayā mahā uttam phal lāk
 jura : hanam gwo-hmasenam pustak j-sām : purāñ j-sām :
 śraddhābhāb tayāo jirṇoddhār yāyuo : thwo-hmayā param
 bhāgy lāyio : hanam gwo belasam rogi byādhin thiyio ma 30
 khu : hanam pañcamahūpāp ādin kuṣṭarog ādin nās juyāo 66b
 onio : hanam mahādhanādhy juyio : hanam rājakulas janm
 juyāo : aneg rājyalābh dayio : thwote jirṇoddhār dhāyā
 padārth mahā uttam thukā : bho bhikṣuk-pani dhakam

2 bhikṣuku. 3 caity-deb cha gor. 5 cha gor jirṇo uddhār. 8 bhikṣu-
 pani. 22 murtti-deb. 24 dayakam. 26 jirṇo uddhār yāne. 29 jirṇo
 uddhār. 31 ādin.—Always ne°, "nā, "nā°, "n.

ājñā dayaku-guli ñeñāo : bhikṣu-panisen bimati yātaṃ : he
 bhagaban thwo caityayā murtti dayakeyāta bidhi bidhān
 gathē gathē mār : hanam hnāpāyā cā at gathē li kāya :
 thwoyā paripāt ājñā dasē bi-jyāya mār dhakam dhāyāo :
 thwote bhākhā ñeñāo bhagabānanam ājñā dayakaram : he 5
 bhikṣub thwoyā paripāt thathēm : gathē dhāsā : gwo-hma
 deba jirṇoddhār yāya jura : o-hma debayā dhvān yāñāo :
 homakriyā sampurn yāñāo : debayā nyās pi kāyāo nyās
 ghaṭ sthāpan yāñāo : yathābidhi thēm sāmagrī sakatām tāl
 lācakāo pramān thēm dañāo haya : thwote sampurn yāya 10
 dhunakāo : chatr paṭāk ādin chāya dhunakāo : yathābidhi
 thēm ahorātr jajñ yāñāo pratiṣṭhā yāyu : thwo-hmayā nao
 dayakāyā sinam : adhikam puny dao thukā dhakam ājñā
 dayakaram : thanam-li bhikṣu-panisen śrī bhagabānayā
 khvār swoyāo bimati yātaṃ || he guru bhagaban : dhany 15
 dhany : āo cha-laporasen ājñā dayakā-guli ñeñāo : patyār
 juya dhuno dhakam : thwote dhāyāo śrī 3 bhagabānayāta 67a
 swocākar ulāo namaskār yāñāo : bhikṣu-pani sakalēm
 āsanam dañāo : thwo Dharmongat bodhisatvan dayakāo
 tayā jirṇ juo caityayāta purohitācāryan homakarm marjāt 20
 thēm yākāo uddhār yātaṃ || gwo-guli prakāran śrī Śākya-
 munin ājñā dayakaram : thwote prakāran chatr dhvaj paṭāk
 ādi sampurnan siddhayakāo : pratiṣṭhā yāya dhunakāo :
 bhikṣusamgh-pani sakalēm śrī bhagabānayā thās onāo
 bimati yātaṃ || he nāth he bhagaban : cha-laporasen 25
 ājñā dayakā thēm sampurnan sidhayakāo oya dhuno :
 dhakam bimati yātaṃ || thwote bhākhā ñeñāo śrī bhaga-
 bānan ājñā dayakaram : he bhikṣab-pani dhany dhany cha-
 paui : tao-dhañ kāry sidhayakāo ola : thwo julam tao-dhañam
 punyayā khāni thukā : thwon mebatā tao-dhañ ma du thukā : 30
 koṭi jajñayā sinam : śat chi koṭi kanyādān yāñāyā sinam :
 koṭi sā dān yāñāyā sinam : adhik puny thukā : thwoyā
 punyayā prabhāban koṭi janm svāmiyā pad lāñāo : śrī
 sambuddhayā padabi lāyio jula dhakam ājñā dayakāo :

2 dayeke°. 3 hnāpāyā. 7 dhyānayāo. 15 dhamne 2. 26 thēm. 29 tao-
 dhamnya. tao-dhanam. 30 tao-dhan. 31 kanyādān yāñāyā.—Always
 ne°, ñā, °ñā, °n.

thwote ājñā ñeñāo bhikṣu-panisen bimati yātaṃ : he bhagaban
 he jinasārdur : thwo-guli puṇy mahā uttam khao : | thu- 676
 guli puṇy sunānaṃ caray yāñāo ona : thwo-guli kathā bhinn
 bhinn yāñāo ājñā dayakasē bi-jyāya mār dhakaṃ bimati
 yāñāo : śrī bhagabānan ājñā dayakaraṃ : he bhikṣab : lok 5
 hit yāyayā kāranasaṃ jin kane ñeo dhakaṃ dhāyāo : thwo-
 hma śrī bhagabān sumuka bi-jyātaṃ || thwo belas parbasā
 twoo thēm ñenakaṃ : gabhastimālāyā tejan khayakar halaṃ :
 thwo swoyāo bhikṣu-panisen bimati yātaṃ || he bhagaban
 thwo parbasā twoo thēm ñenakaṃ thathimña tej sunānaṃ 10
 khayakar hala : gananaṃ ola : thwo swoyāo ati āścāry jura
 dhakaṃ dhāyāo : thwote bhākhā ñeñāo śrī bhagabānanaṃ
 ājñā dayakaraṃ : he bhikṣab thwo-guli tej mebayāken ola
 ma khu thukā : thwo tej julāṃ : Ratnadhvaj dhāyā nām
 rājāyā bimān-khatan pihā oo-guli tej thukā : dhakaṃ 15
 ājñā dayakaraṃ : thwote ājñā ñeñāo bhikṣu-panisen dhāraṃ :
 he nāth he bhagaban : thwo-hma rājāyā bimān-mātrayā
 thathimña tej prakās juyāo oo chu hetu chu kāranan thwo-
 lita tej prakās jula : thwoyā nimitt ji-panita kasē bi-jyāya
 mār dhakaṃ dhāyāo : thwote bhākhā ñeñāo śrī Śākyamunin 20
 ājñā dayakaraṃ : bho bhikṣuk-pani : thwoniyā dinas cha-
 panisen swoya dayio thukā : cha-panisen | siyakio dhakaṃ 682
 ājñā dayakaraṃ ||

|| thwo belas Ratnaprabhā bimān-khatas danāo Ratna-
 dhvaj nām rājā j-sām : ṛddhi parākram yāñāo : ākāśamārgan 25
 rātriyā samayasāṃ : śrī bhagabān bi-jyāk-guli sabhā-
 maṇḍalas thēnakal olaṃ : kathaṃ-thēm thwo-hma rājā śrī
 bhagabānayā thās thēnakar olaṃ : thwo belas thwo-hma
 rājān j-sām : gwo-hma suya-nitā lakṣaṇanaṃ jukt juo :
 subarnayā-thimña barṇ : hanāṃ dol cī suryayā sināṃ 30
 tej thworāo bi-jyāk-hma : thathimña-hma śrī Śākyamuni
 Tathāgat darśan yāñāo : bimānan kwohā oyāo : swo cākar
 ulāo caranapādukā ni pāsāṃ bhok puyāo namaskār yāñāo :
 ekānt thānas conaṃ || thanaṃ-li śrī bhagabānan ājñā

8 too thyaṃ nenakam. 10, 18 tha'ne. 18 thwulita. 22 siyukio.
 27 thenakal. 29 suya 30 -thimne. 31 thvurāo. tha'ne.—Always ne',
 'nā, 'nā', 'n.

dayakaram: bho mahārāj Ratnadhvaj: chu kāranan cha
 thana oyā: cha pramukhanam chan paribār kuśal juo ma
 khu rā dhakam ājñā dayakaram: thwote ājñā ñeñāo
 rājān dhāram: he bhagaban cha-laporayā kṛpān ji ānand
 juo thukā: he parameśvar mebatā kāranas thana oyā ma 5
 khu: cha-lapor darśan yāya: namaskār yāya dhaka ji thana
 oyā dhakam dhāyāo: thwote kha ñeñāo śrī bhagabānan
 ājñā dayakaram: bho mahārāj jin j-sām mahā uttam
 rājadharmayā kathā kane: ñeo: bho mahārāj | rājadharm 68b
 dhāyā-guli tao-dhañ thukā: gathē dhārasā || 10

yathaiva vṛkṣam phalinam sapuṣṣam:
 samrakṣayet paurajanān ajasram |
 ādhārabhūtān nṛpateś ca nityam:
 bhūpāla iṣṭam kurute . . .

|| bho mahārāj: gathē jā sisā-phalayā nimittinam: simā 15
 la hisē bicār yāñāo tao thēm: rājā dhāyā-hman prajā-
 lokayāta bicār yānam la hisē taya mār: rājā dhāyā-hma
 julam prajā-lokayā ādhārapātr thukā: bho rājan: phal
 juram: pāk juya opāy: thwothēm rājā dhāyā-panisen
 prajā-lokayāta binā kāranas duḥkh biya ma teo: rājān 20
 j-sām: nyāyanītin rājy pratipār yāya: bho rājan: thao
 duḥkhao mebayā duḥkhao uthēm bhārape mār: hanam
 mebayā sukh-nam: thao sukh dhakam bhārape mār:
 hanam bho mahārāj: dharm dhāyā padārthan rājy badhay
 juyio: dharmayā phalan rājalakṣmi sthir juyio: dharman 25
 lokan māny yāyio: dharmayā prabhāban tatkāranam
 svargabās lāyio: he rājan thwoteyā nimittin dharman rājy
 pratipār yāo || dhakam ājñā dayakaram: thwote ājñā
 ñeñāo rājān dhālam: he bhagabān cha-laporasen ājñā
 dayakā-guli nīscayanam khao dhakam dhāyāo: śrī bhaga-30
 bānayā caranasam bhok pusē namaskār yāñāo: thao himān
 gayāo thao rājyasam | līhā oñ jura || 69a

|| thwo belas bhikṣu-panisen śrī bhagabānayā khvār swoyāo
 bimati yātam || he bhagaban: chu puṇyayā prabhāban

6 rśan yāya. 9 kanya. 10 tao-dhan. 14 kurute || || bho. 17 yānem.
 19 dhāyā-pisen.—Always ne°, 'nā, 'nā°, n°.

thwo-hma rājā swoya tu ēyā-pun manoram jura : dhakaṃ :
 gwo-hmasenaṃ mahā Rudr coṇ thēm coṇ dhakaṃ : gwo-
 hmasenaṃ Nārāyaṇ coṇ thēm coṇ dhakaṃ : gwo-hmasenaṃ
 debarāj Indr coṇ thēm coṇ dhakaṃ : gwo-hmasenaṃ
 Kāmadeb coṇ thēm coṇ dhakaṃ dhāra : bho parameśvar 5
 thwo rājā swoyāo ati adbhut cāya dhuno : manuṣya-lokas
 jāṃ thathimṇa rupaont gwo belasāṃ swoyaṃ ma nañā :
 nēneṃ ma nañā : thwo rāj gu-guli deśayā : thwo samastaṃ
 ājñā dasē bi-jyāya mār || dhakaṃ bimati yāk-guli nēñāo
 bhagabānan ājñā dayakaraṃ : bho bhikṣuk thwo Ratnadhvaj 10
 nām rājā julaṃ meb deśayā ma khu : Baisāli dhāyā Aju-
 dhyāyā svāmi thukā || thwo deś juyi gathimṇa dhārasā :
 dhuo : byāo nitānaṃ ji-ma-khu jojan bhū keñāo coṇ :
 hanaṃ mahā subhikṣu juyāo coṇ ati manoram thān juo :
 aṣṭaiśvaryaṇ samjukt juo : aneg mantraśāstrabidyān pāraṃ- 15
 gat juo : mahāpratāpi juo : thathimṇa-hma rājāyā purb
 janmayā punyayā prabhāban thathimṇa aiśvary param sukh
 bhog yāñāo cona : dhakaṃ śrī bhagabānan ājñā dayaka-guli
 nēñāo : bhikṣu-panisen bimati yātaṃ || | he guru bhagaban : 69b
 chu karmayā bhuktamānan thwo rājāyā thwolita parākram 20
 data : chu karmayā prabhāban thulita tej data : thwoyā
 kāran samastaṃ ājñā dayakasē bi-jyāya mār bimati yāsēṃ
 bio : śrī bhagabānan ājñā dayakaraṃ : bho bhikṣuk thwoyā
 nimitt samastaṃ jin kane neo ||

thwo-hma rājān purb janmas asaṅkhy puny yāñā dao : 25
 gathē dhārasā : thwo-hma rājā j-sāṃ : hnathu janmas
 mājhin juyāo janm juyāo cona : thwo belas hnithaṃ
 hnithaṃ khusi-dhikas coñāo mahā daridr juyāo : tao-cotan
 duḥkh siyāo coṇ jula : thathē co-ewoṃ cha-hmuyā dinas
 thwo-hma mājhin mananaṃ bhāraparaṃ : hāhā gathimṇa 30
 kaṣṭ : thaniyā dinas ji ati pi-tyāta : thaniyā dinas sum
 cha-hma suddhānt banaj oo ma du : thathē baniyā puruṣ-
 pani cha-hmaṃ oo dayāo : khewā kāya-guli ma dayāo : o
 yāya hen ma siyāo : thwo khusiya dhik lisēṃ swol julaṃ :

. 1 yāyā-pur. 7 tha°ne. 12 ga°ne. 15 samjuktāo : aneg. 17 tha°ne.
 20 thwulita. 25 asaṅkhe. 28 khusi : dhikas. 29 co-ewoṃ. 30 ga°ne.
 —Always ne°, °nā, °nā°, °n, except neo 24.

thwo belas cha-thāyas nadiyā tīras pukhuli cha-guli dasēm
 coñ : thwo thāyas bhikṣuk cha-mhasen j-sām : thao siṣy
 cha-hmayāta prabrajyābrat biyayāta caity-deo cha gwor
 dayakāo tayā dao : thwo caity j-sām : sā-jawāl : phayi-jawāl
 macātasen hmi-te bahal yāñāo thwo caityayā ga|rbhas coñ 5 70a
 at-pā swok hñyāñāo sēnakāo hmi-tāo conaṃ || thathimña
 abasaras thwo-hma mājhim cha-hma ann naya ma dayāo
 mahā durbal juyakāo : buluhūn calalapāo juram : thwo
 belas thwo jirn juyāo coñ caity swoyāo bicār yāñāo dhāram :
 su pāpiṣṭh puruṣan thwo caity sēnakara kham-sā dhakam 10
 dhāyāo : thwo-hma mājhin j-sām : thwo caity jāth thē
 asobhā yānam taya jogy ma juo dhakam cintarapāo : thwo
 caityayā garbhas gana gana loho ma dayāo coñ : gana gana
 at-pā ma dayāo coñ : gwo-guli thās sēñāo coñ : o-guli thās :
 at taya māl thās at tayāo : loho taya mār thās loho tayāo : 15
 hlone mār thās lhoñāo : cān bhūñāo : thwo mājhin hnāpāyā
 thēm : śobhāyamān yāñāo taram || thwote dhunakāo
 thwo mājhi thao thās one dhaka khusi-dhik liēm onam ||
 thao āśramas coñāo thaniyā dinas jita gathē ann ma lāta
 dhakam cintarapāo sumukam conaṃ || thathē coñāo coñ 20
 belas swo śar baniyā-pani : samudr pār yāya dhakam : thao
 thao sampatti dhanam joñā banaj one dhakam thwo
 nadiyā tīras olaṃ : thanam-li baniyā-jan-panisen mājhim
 sar-tāo dhālam : bho mājhi ji-pani sakalēm samudr pār yā|ya 70b
 dhakam oyā : nanānam pār yākāo choo dhakam dhāyāo : 25
 thwote bhākhā neñāo mājhin dhāram : bho . . . baniyā-
 panisen dhāram : bho mājhi-lok ji-pani sāth-samgh swo
 śar baniyā dao : dastul thē khewā kāyāo ji-panita bhinaka pāl
 yākio : dhakam dhāyāo swo śar-hmayā hisāpan lyākh yāñāo
 mājhiyāta khewā dām bilam : gwo-hmasenam bastr bira : 30
 gwo-hmasenam ann-bastuk bira : gwo-hmasenam draby
 biraṃ : thwo belas mājhi samtoṣ juyāo harṣamān yāñāo :
 swo śar baniyā-pani samudr pār yākaram : pār thēnakāo
 tol-tāo chotaṃ || thwo belas mājhin bhāraparam : āo ji

3 cha gor. 5 ga|rkas. 6 śok hñyāñāo. tha°ne. 7 naya dayāo.
 12 yānem. 14 gvu-guli. 15 lohva (bis). 16 hnāpāyā. 21 dhaka.
 22 dhaka. 23 tīran. 26 bho baniyāpanisen.—Always ne°, °nā, °nā°, °n.

samast bastukan sampurn jura : ão-tuni param ānand jura :
 dhakam cintarapão conam || thanayā kha thwote jura ||
 || bho bhikṣuk dhakam : thwo-hma mājhi cha hnuyā
 dinas mṛtyu juyāo : Baisāli dhāyā Ajudhyā nagaras Ratna-
 dhvaj nām rājā dhāyakāo rājy bhog yāñāo conam || thwo ⁵
 jirnoddhār yāñāyā punyaphalan thathimña rupaont juyāo :
 manuṣyayā rup kwo tāñāo thathimña parākram thwolāo coñ
 dhakam : śrī 3 Śākyamunin ājñā dayakaram || thwonam-li
 bhikṣu-panisen bimati yātam : he bhagaban dhany dhany
 khao : ão ji-pani patyār juya dhumo : thwo-hma rājāyāta ¹⁰
 pra[samsā yāya jogy khao : thwo-hma rājāyā aśvāry guli ^{71a}
 dao : thwo-guli ājñā dayakasē bi-jyāya mār dhakam dhāyāo :
 thwote bhākhā ñeñāo śrī bhagabānan ājñā dayakaram : he
 bhikṣuk thwo-hma Ratnadhvaj nām rājān j-sām : dharman
 rājy rajayi yāñāo prajā pratipār yāñāo : thao jas kīrti śabd ¹⁵
 ñenākāo : nyāyanitin deś : grām ādin sthiran tao : hanam
 yācak-panita dān biyāo coñ || hanam kane ñeo : gathē
 dhārasā : cha-guli samayas thwo-hma rājā sabhā munakāo
 coñ belas : thwo-guli sabhās duṣṣil dhāyā bhikṣu cha-hmasen
 thwo rājāyā jaś kīrti śabd ñeñāo : rājāyā sabhāmaṇḍalas ²⁰
 duhā olaṃ || thwo bhikṣu gathimña dhārasā : tuti cha pā
 khul : kuṣṭ śarīras dao : meban nindā yāya jogy : swoya
 nāpam ma ēyā-pu : thathimña bhikṣuk cha-hma oyāo :
 rājāyāta āśirbād biyāo dhāram : . . . thwonam-li rājān
 j-sām : thwo duṣṣil bhikṣuyāta swoyāo bicār yātam : bho ²⁵
 bhikṣuk : cha gamanam oyā : chan tuti cha pā gathē khur
 jula : dhakam dhāsēm-li : bhikṣun dhālam : bho mahārāj :
 ji julam bhikṣuk-putr : aneg deś deśāntar hilāo bhikṣā
 phoñāo cha-laporayā jaś kīrti ñeñāo jim thana oyā : bho
 mahārāj : ji juram purbajanmayā phalan tuti khu|| jula : ³⁰ ^{71b}
 śarir kuṣṭ jura : dhakam dhāyāo : thwote bhākhā ñeñāo
 rājān ājñā dayakaram : bho bhikṣak : prabrajyābrat dharay
 yāñāo co-cwom : thathimña śarir gathē jura : hanam cha
 duṣṣil dhāyā-hma bhikṣu lā : hanam ma khu suṣil dhāyā-hma

4 Ajudhyā. 6 tha^{ne}. 7 ko tāñāo tha^{ne}. tholāo. 8 āhā dayakaram.
 21 ga^{ne}. 22 nindrā. 23 tha^{ne}. 24 dhāram : thwonam-li. 28 bhikṣuk-
 pustā.—*Always* ne°, "nā, "nā", "n.

bhikṣu lā : cha khañño ji manas ati āścāry jura : bho bhikṣu
 chan dhāsā bhikṣuk dhakaṃ dhāla : chan bhikṣāpātram
 ma du : daṇḍ kṣikṣiri ma du : gana ona dhakaṃ dhāyāo :
 thwote rājāyā ājñā ñeñāo bhikṣun dhāraṃ : bho mahārāj :
 ji juram dand pātr ma du ni : cha-laporasen ji uparas karuṇā 5
 tayāo jita dand pātr dān bisē bi-jyāya mār dhakaṃ dhāyāo :
 thwote bhikṣukayā bhākhā ñeñāo rājān dhāraṃ : bho
 bhikṣuk cha āma-thē duḥṣil juyāo juya ma te : śil svabhāb
 bhinakāo calay yāñāo juo : chanata daṇḍ pātr jin biya
 dhakaṃ dhāyāo : thwo-hma rājān j-sām : thwo bhikṣu- 10
 kayāta daṇḍ pātr dān bilam : hanaṃ śuddh juyāo coñ
 ann pān bastuk dān bilam || thanayā kha thute ||
 || thanaṃ-li thwo bhikṣun : Ratnadhvaj rājā darśan yāñā
 mātranam tuti ni pām uti hnāyāo khul ma julam : kuṣṭ
 mātran jak ma tor-tu || thwonam-li thwo bhikṣuyā j-sām : 15
 thao tuti khul ma juo | swoyāo manas ati harṣamān yāñāo : 72a
 thwo-hma rājāyāta āśirbād biyāo : lihā oñ jula ||

|| thanaṃ-li thwo sabhās coñ lok-pani sakalēm āścāry
 cāyāo rājāyā khvāl swoyāo : bimati yātaṃ : bho mahārāj
 ji-pani āścāry cāya dhuno : cha-laporayā śarīr nīcayanam 20
 puṇyaśarīr khao : dharmayā khāni khao : cha-laporayā
 darśan mātṛ yāñānam thwo-hma bhikṣuyā tutin cuya jila :
 thathē tutin cuya jiyāo : mahā harṣamān juyāo lihā onam :
 dhany dhany cha-lapol khao dhakaṃ dhāyāo : thwote
 bhākhā ñeñāo rājān bhāraparam : thwo chu hetu chu āścāry 25
 thwo-hma bhikṣu māyān lākaṃ tuti khul juyakāo śarīr kuṣṭ
 juyakāo : duṣil juyāo nikam jita chalay yāt ola lā : hanaṃ
 ma khu : thao svabhābanam ola lā : thwo jin athē thathē
 dhakaṃ ma siyā : mahā samdeh jula dhakaṃ manan
 cintarapāo conam || 30

|| thwo belas Kāśyap bhikṣun śrī bhagabānayā khvār
 swoyāo bimati yātaṃ : he bhagaban : duṣil bhikṣu cha-
 hma rājasabhās oo-hma : māyān bhikṣu juyāo ola lā :
 hanaṃ ma khu : thwoyā svabhāb thathēm-tu lā : thwoyā
 nimitt gathē khao ājñā dayakāo bi-jyā-hūne dhakaṃ 35
 dhāyāo : thwote bhikṣuyā bhā/khā ñeñāo bhagabānan ājñā 72b

dayakaram : he bhikṣuk thwoyā nimitt jin kane neo : gathē
 dhārasā : thwo bhikṣu julam māyān oo-hma ma khu :
 thwo julam thao svabhābanam rājasabhās phone dhaka oo-
 hma thukā : bho bhikṣu : rājā darśan yānā mātran thwo
 bhikṣuyā tutin cuya ma jio-hma tutin cuya jila : thwo 5
 rājāyā thathimṇa dharmasārīr dhakam śrī Śākyamunin
 ājñā dayaku-guli neñāo : bhikṣukan dhāram : he bhagaban
 ji-pani mahā āścāry cāya dhuno : thwo-hma bhikṣuyā
 prabrajyāyā bhābas coñāo coñ-hmayā tuti gathē khul jula :
 gathē nindā yāya bahal jula : hanam thwo bhikṣun rājā 10
 darśan mātr yāñāo : tutin gathē cuya jila : thwo rājā deb jā
 ma khu : Tathāgat ma khu : thwo rājāyā thulita parākram
 gathē data dhakam dhāyāo : thwote bhākhā neñāo śrī
 bhagabānan ājñā dayakalam : bho Kāśyap bhikṣu neo :
 gathē dhārasā ||

15

cha-guli samayas Biṣamā nām grām cha-guli dasē coñ :
 thwo grāmas bo-si cha-hma dasēp coñ : thwo-pani gathimṇa
 dhārasā : durbuddhi juyāo ma bhiñ brtti yāñāo coñ : ati
 ahaṃkāri : ati adhami : thathimṇa kāṣṭhahāri bo-siyā
 mām cha-hma dasēp coñ : thwo-hma kāṣṭhahārikan j-sām 20
 hñi[tham] hnitham māmāyā uparas droh yāñāo : naya
 bastuk : twone bastuk : māmāyāta bhati mātr biyāo : thao
 jak āpāram nayāo conam || thathēco-cwom cha hnuyā dinas :
 thwo-hma kāṣṭhahārikan thao māmāyāta khao lā-hātan
 joñāo lākāmanam dālam : thwo belas lākāmayā bēthā sah 25
 yāya ma phayāo māman thao putrayā khvāl swoyāo dhāram :
 bho putr chan jita binā kāranas chāy lākāman dāyā : jin
 chanata chu aparādh yāñā : chu ma bhiñ swoyā : chu
 akarm yāñā : chu ma-khu-guli yāñā : hanam thwo cheyā
 bastuk chum phukā ma du : jita kāran ma dayakam chan 30
 sāsti yāta dhakam dhāyāo : tao-cotan bilāp yātam ||
 thwonam-li kāṣṭhahārikan ati krodhabacan yāñāo māmāyāta
 dhālam : he mām cha ji ches cone ma te : piñā hūni hūni :
 chan gana one ichā jula ana hūni dhakam pi tinam || thwote

73a

1 gathya dhārasā twice. 4 bhikṣun : rājā. 6 tha^{ne}. 17 ga^{ne}.
 18 bhine. 19 tha^{ne}. 22 tone. 23 co-com. 28 bhin.—Always ne^o, ^{ne}nā,
^{ne}nā, ⁿn.

thao kāyayā abādy kha ñeñāo : māman dhāraṃ : he putr
 āo chan ji ches taya ma du : pihā hūni dhakaṃ dhāra : he
 putr ji gana one : gana cone : ji āsrā bhalasā cha thukā :
 chan j-sām : ji-thimña pāpini bṛddhiyāta āma-thē dhāya
 ma te : ji julam misā-jāt : sunānam pratipāl yāyuo : hanam 5
 ma khu : chan nikanam ji thwo ches taya ma khu dhakaṃ
 dhālasā : ji | thao che one kā : dhakaṃ dhāyāo pihā oyāo thao 73b
 che one dhakaṃ onam || thanam-li thwo-hma kāṣṭahāri
 kayā mananam bhāraparaṃ : āo jāṃ pāpinī mām thao che
 ona : āo-tuni ji ekānt param ānandan sukhān cone dhakaṃ 10
 bhārapāo co-cwom : u khu-hnyā din bitay juyāo onam ||
 thwonam-li māmāyāta dveṣ yāñāyā pāpan : thwo-hma
 kāṣṭahārikayā ches kathan-thēm dubhikṣu juyāo olam :
 hanam hni hni chiyā ann naya ma dayāo mahā duḥkh siram :
 hanam thwo-hma kāṣṭahārikayā tuti cha pā khul juyāo olam : 15
 hanam thwoyā śārīras kuṣṭarogan thiram : thwote rogan
 thisēm-li : thao byapāl yāya sāmāth ma dayāo : āhār ma
 lāñāo : mahā daridr juyāo conam : thwo belas thwo-hmayā
 manan bhāraparaṃ : hāhā āo jin chu yāya : ji thathimña
 rogan thilam : ji mām dhāsā thao che ona : jin dhārasā 20
 byapār yāñāo naya sāmāth ma data : āo ji thathē conān
 bartamān juyio ma khane dhuno : āo ji bhikṣuk juyāo bhikṣā
 phon one dhakaṃ bhārapāo : chen pihā onam || dhakaṃ
 śrī bhagabānan ājñā dayakaraṃ : he bhikṣab thwote prakāraṃ
 māmāyāta apakār yāñāyā pāpan duṣīl bhikṣu juyāo : yācak- 25
 bṛtti yāñāo tuti khul juyakāo : kuṣṭarogan kayāo duḥkh siyāo
 jula : thwo | julam māyān oo-hma ma khu : thao svabhāban 74a
 ola : dhakaṃ dhāyāo : thwote śrī bhagabānayā ājñā ñeñāo :
 Kāśyap bhikṣun śrī bhagabānayāke bimati yātaṃ || he
 bhagaban : cha-lapolayā ājñā ñeñāo ji-pani bodh juya dhuno 30
 dhakaṃ dhāyāo : thwote bhākhā ñeñāo śrī Tathāgatan ājñā
 dayakaraṃ : bho bhikṣuk thwo-hma Ratnadhvaj rājā
 mahādharmātmā thukā : dhakaṃ śrī bhagabānan ājñā
 dayakaraṃ || thanayā kha thute jura ||

1 abāny. 4 thimne. 7 onye. 10 sukhān. 16 śārīras. 19 tha'ne.—
 Always ne°, 'nā, 'nā°, 'n.

|| punar-bār Ratnadhvaj nām rājān j-sām manas bhāra-
 param : āo ji thana rājabhogas coñān chu prayojan ma du :
 ji j-sām : paścimadiśās cha-guli banakhaṇḍas Buddhakṣetr
 cha-guli dasēm coñ : thwo thāyas one dhakam bhārapāo : 5
 thao strī : putr : putrīo nāpa sāhūti sammat yāñāo rājabhā-
 rāyā jyā-kha samastam upadeś biyāo : thwo-hma rājā
 Buddhakṣetr one dhakam paścimadiśā swoyāo prasthān
 yāñāo onam : thwote prakāran Ratnaprabhā nām bimānas
 dañāo o-om : cha-guli deśas thēnam : thwo thāyas thwo-hma
 rājān lamkha ma hāo-guli hiti cha dhār khanam : thwo 10
 swoyāo bicār yātam : thwo belas thwo-hma rājān swo jak
 swoya mātranam nirmal lamkha-dhārā hāyāo olañ : thwo
 swoyāo thwo-hma rājā ati bismay cāram : aho āścāry thwo
 chu hetu : hnā-ca dhārasā : lamkha-dhārā ma hāo : āo 746
 dhāsā hiti hāyāo ola dhakam āścāry cāyāo conam : thwo 15
 belas thwo hitin non wāñāo dhālam : bho mahārāj : ji śarīrayā
 duone nār sēñāo : lamkha-dhārā hāya ma phata : āo cha-
 lapol jak darśan yāyaom : ji atyant ras sēñāo coñ-guli ma
 sēñāo : lamkha-dhārā hāra : thwoten dhany dhany cha-
 laporayā puñyaśarīr khao dhakam dhāyāo : thwote bhākhā 20
 ñeñāo rājān dhāram : bho pranāri : ji puñyaśarīr juoyā
 prabhāban nikam jula khas thwo jin ma siyā dhakam dhāyāo :
 thwo rājā o ku-hnuyā cā ca chi anam bās yāñāo : sati ku-hnu
 snān samdhyā tarpan dhunakāo : bhojanādi dhunakāo
 ananam meb sthāyas onam || 25
 thwote prakāran aneg parbat gayāo o-om : cha thāyas
 mahā durgā banas thēnam : thwo thāyas thwo-hma rājān
 j-sām mahā kalpabṛkṣ simā cha mā khanam : thwo simā gathē
 coñ dhārasā : ati manoram juyāo : asaṅkhy sisā-phal
 sayāo coñ : hanam thwon meb sthānas kalpabṛkṣ cha mā 30
 hān-thapu loy byāñāo gol turāo : sukhu ciñāo conam : thwo
 swoyāo rājān bhārapā : thwo kalpabṛkṣayā talas cā ca chi
 bās yāya dhakam bhārapāo simāyā kwosam bāsan conam :
 thwo belas rājān bhārapā : thwo kalpabṛkṣ cha mā hā loy
 byāñāo gol tulāo coñ dhakam bicār yātam : thwo belas 35 75a

9 thenam. 12 lamkha : dhārā. 14 hnāca. 18 ma syenāo : . 29 asaṅkhe.
 30 meo (for meb). 31, 35 goḍ.—Always °no, °nā, °nā°, °n.

rājā darśan jak yānā mātranam gol tulāo con simā : tap
svānāo hnāpāyā thēm hal dayāo : phal : puspanam samyukt
juyāo olaṃ : thwo belas kalpabr̥kṣan rājāyāta dhāram : bho
mahārāj : cha-laporayā darśan jak yānā mātran : ji ati
sītāṅg juyāo cet dayāo olaṃ : bho mahārāj : hanam cha- 5
lapolaseṇ ji-pani strī puruṣ ni-hma milay yānāo bilam : dhany
dhany cha-lapolayā dharmasārīr khao : dhakam dhāram :
thwote bhākhā nēnāo rājān dhāram : bho kalpabr̥kṣ ji-guli
dharmayā prabhāban lākam khata lā : jin ma siyā dhakam
dhāyāo bismay cāyāo conam || 10

thathē con belas brāhmaṇ swo-hma thēnakar olaṃ : thwo-
pani gathimā dhārasā : mikhā kān-hma cha-hma : cha-hma
kuṣṭarogan kao-hma cha-hma : sāmāny-hma cha-hma :
thwote swo-hma brāhmaṇ-pani rājāyā thās thēnakar olaṃ :
thwo belas rājān j-sām thwo brāhmaṇ-pani swoyāo bicār 15
yātām || bho brāhmaṇ : cha-pani gana one tēnā dhakam
dhāyāo : thwote bhākhā nēnāo brāhmaṇan dhāram : bho
jajamān kuṣal juo ma khu rā : ji-pani julam mebatām dhaka
oyā ma khu : Ratnadhvaj dhāyā-hma rājā mahā dharmātmā
dhakam dhāo-guli nēnā : ji-pani juram thwo-hma rājāyā 20
thās one dha|ka oyā dhakam bicār yātām : thwo belas thwo-
hma rājā darśan yānā mātranam : mikhān ma khañ-hma
brāhmaṇayā mikhān khane dayāo olaṃ : hanam kuṣṭarogan
kao-hmayām rog nās juyāo onam || thanam-li thithim
kha hlātām : bho pāsā aho āścāry : chuyā nimittin chan 25
mikhān khane data : hanam kuṣṭan kayāo con-hmayām
kuṣṭ nās juyāo ona : thwo-hma puruṣ jāṃ manuṣy juyāo ma
khu : thwoo nāpa jak bicār yānā mātran cha-pani ni-
hmasayām śubhaśārīr jura : bho pāsā āo thathē ma khuto :
jhijisen thwo-hmayā bhinaka nene nuyo dhakam dhāyāo 30
thwo brāhmaṇ-panisen nēnam : bho puruṣ cha-pani gananam
oyā : chan jāt chu : chan ji-panita saty thē kane mār dhakam
dhāyāo : thwote brāhmaṇayā kha nēnāo rājān dhāram : he
brāhmaṇā : badā āścāry khao : jin juram cha-pani siyā
thukā : cha-panisen ji ma siyā dhaka gathē dhāyā : ji juram 35

1 god. 2 hnāpāyā. 12 ga°na. 16 tenā. 20 dhaka.—Always ne°, °nā,
°nā°, °n.

Ratnadhvaj dhāyā nām rājā thukā dhakam dhāyāo : thwote
 rājāyā bhākhā nēnāo thwo brāhmaṇ-pani mahā harṣamān
 juyāo : āśīrbād tayāo dhāram : bho mahārāj cha-laporayā
 svasti jay jay juya mār : sadā sarbakāram maṅgalakalyān
 juya māl : dhakam āśī-kha bilam : thwonam-li rājān ājñā 5
 dayakaram : bho brāhmaṇ : jio : cha-pani|o : sāhūti 76a
 yānāo thana oyā thēm-nēna dhakam dhāyāo : yathāsakt
 pramānan dakṣiṇā biyāo : thwo brāhmaṇ-panita bedā biyāo
 chotam || thwonam-li thwo brāhmaṇ-pani swo-hmam
 prasād lānāo lihā onam || 10

|| thwonam-li rājāyā manas bhārapā : thwo hetu juo-guli
 samastam thaniyā dinas ji bodh juya dhuno : āo ji samdeh
 ma cāya dhuno : aho āścāry : ji gathimṇa karm gathimṇa
 bhāgy : dhakam dhāyāo thwo kalpabṛkṣayā taras ca chi
 bāsan conāo : sati ku-hnu Buddhakṣetr one dhakam onam || 15
 thwo belas kṣaṇamātrasam Buddhakṣetr thēnam : thwo
 thāyas Bimalaprabhā dhāyā caity cha gwor khanam : thwo
 caity gathimṇa dhārasā : manoram juyāo con : ati tao gwor
 swo-swo ki-ki swoya ma gāk : ati bān-rāk : thathimṇa caity
 swoyāo manas ati harṣamān juyāo : thwo caityadebatāyā 20
 sthānas : marjāt thēm jap tap dhyān yānāo upāsan conam :
 hanam pujābidhi samastam samjukt yānāo chatr caḍhāy
 yātam : thwote dhunakāo paryānk āsan yānāo : hma tap
 svānāo sākṣāt Ratnākar Tathāgat siddh juyāo conam ||
 thanayā kha thute || 25

|| thanam-li śrī Śākyamuni bhagabānan j-sām : Kāśyap
 bhiksuyāta ājñā dayakaram : bho Kāśyap bhikṣu : thwo-hma
 Ratnadhvaj rājān j-sām : caityamurti jirn-uddhār yānāyā 76b
 puṇyan pratyakṣan Tathāgat siddh julo : thwoten jirn-
 uddhār yānā uttam phal dhakam : thwo saṃsāras manuṣy- 30
 lok-panita : cha-panisen kane jogy dhakam śrī 3 śākyasimh
 Tathāgatan ājñā dayakaram || thwote ājñā nēnāo : bhikṣu-
 panisen bimati yātam : he bhagaban he Tathāgat : āo cha-
 lporasen ājñā dayaka-guli nēnāo : ji-pani bodh juya dhuno :
 thwo-hma Ratnadhvaj nām rājā dhany dhany khao : mahā 35

7 nēna. 13 ga°na. 17 cha gor. 18 ga°ne. gor. 19 tha°ne. 23 tay svānāo.
 —Always ne°, °nā, °nā°, °n.

puṇyaśarīr khao : dharmayā nidhān dhāyaṃ khao dhakaṃ
dhāyāo : śrī 3 bhagabānayā caranapakamalas bhok pusēṃ
namaskār yānāo : thwo bhikṣusaṃgh samastam thao thao
āśramas oṇ julo || śrī 3 bhagabān jukwo samādhidhīyānas
bi-jyāk julo ||

5

|| iti śrīvicitrakarnikāvadanoddhrṭe nepālabhākhā pa-
ñcamo 'dhyāyaḥ || 5 ||

VI

|| thwonam-li hanam : cha-guli kālas śrī 3 śākyasiṃh
Tathāgat j-sām : Bārāṇasī dhāyā Kāśī kṣetras bi-jyāk jula : 10
gwo-guli prakāran bi-jyāta dhārasā : asaṅkhy bhikṣu-
gananam uyakāo : hanam asaṅkhy bodhisatv-gan asaṅkhy
śrābak-gan : hanam deb : daity : nāg : jakṣ : gandharb :
garuḍ : kinnar : mahorag : thwotesen puḍā māny yākāo
namaskār yākāo bi-jyāk || thwo belas cha-guli thāyas : 15
grām cha-guli | dasēṃ coṇ : thwo grāmas Nidhan dhāyā 77a
nām gṛhapati cha-hma dasēṃ coṇ : thwo gṛhapati julam
mahā daridr juyāo coṇ : hanam thwo-hma gṛhapatiyā mahā
daridr-hma kalāt cha-hma dasēṃ coṇ : thwo-pani ni-hmasen
dhan draby dayakeyā kāranas : aneg prakāran bṛtti byapār 20
yāk jula : thwote prakāran bṛtti byapār yātasām : thwo-
pani dhan lābh ma du : thathēnam ma jiyāo kṣṣikarm dhāya
hmu-jyā yāyas udyam yātam || athēnam bhūmin phalay ma
juo : thwote prakāran yānā yānā thēm chum lābh ma dayāo :
naya suddhā cul ma lānāo : thao thithi iṣṭ-panike phoṇāo 25
nayān bartamān ma juyāo : thwo-hma Nidhan nām gṛhapatin
bhārapā : hāhā kaṣṭ kaṣṭ : jin chu pāp yānā phalan : yānā
yānā bṛttin su phalay ma jula : ann suddhā lāya ma phata ||
āo chu yānāo bartamān yāya dhakaṃ mananam bhārapāo :
thwo-hma gṛhapatin thao strīyāta dhālam : he kānte strī 30
jhijisen aneg prakāran duḥkh siyāo : bṛtti byapār yāya
dhuno : athēnam jhijisen bartamān yāya ma phata : āo chu
yānāo bartamān yāya dhakaṃ dhāyāo : thwote puruṣayā

4 juko. 6 °ddhrṭa paṃcama adhyāya ||. 9 on the margin nidhana nāma
gṛhepati. 10 kṣatras. 20 kāras.—Always ne°, nā°, °nā°, °n.

bhākhā ñeñão strīn dhālam : bho svāmi : āo chu yāya :
 binā parameśvaran ma bio-tale : jhijis karm ma dao tala :
 hñāpāyā thēm bṛtti | yātasām dayio ma khu : gwo-hmayāta 77b
 daiban hira : o-hmayā chum kāry yāya mu mvār : gwo-
 hmayā karmas ma data : thwo-hmayā samast kāry yātasām 5
 dayio ma khu : bho svāmi jhijisen purb jaumas chu pāp
 yāñão ola khemasiyā : dhakam dhāyāo : thwote strīyā bhākhā
 ñeñão gṛhapatin dhāram : bho strī jhijisen naya mātṛayā
 kāraṇas : asaṅkhy byapār yāya dhuna : athēnam naya nāpam
 ma phata : āo thathē conān bartamān juyio ma khane dhuno : 10
 āo ji rājāyā sewā yāt one dhakam dhāyāo : Kanakabati dhāyā
 nām nagaras : Puspaketu nām rājāyā thās one dhakam
 onam || thwonam-li thwo-guli Kanakabati nagaras thēñão
 rājakulas onam : thwo belas thwo-hma Nidhan baniyān j-sām
 rājāyā caranas bhok puyāo bimati yātam : bho mahārāj : 15
 ji julam cha-laporayā sebā yāya dhaka oyā : ji uparas karuṇā
 kṛpā prasann jusē bi-jyāyā mār : dhakam bimati yātam ||
 thanam-li rājān ājñā dayakaram : bho puruṣ cha ganam oyā :
 chan jāt chu : cha julam jin ma siyā dhakam dhāyāo : thwote
 rājāyā ājñā ñeñão Nidhan gṛhapatin dhāram : bho prabhū 20
 mahārāj : ji juram meb ma khu thukā : ji juram Bārānasi
 dhāyā nām Kāsi kṣetras : Supradā nām grāmas conā-hma
 śrestī ji thu|kā : bho prabhū mahārāj : cha-lapolayā kīrti- 78a
 śabd ñeñão ji-pani thana oyā dhakam dhāyāo : thwote
 bhākhā ñeñão rājān ājñā dayakaram : bho mahāpuruṣ 25
 jio khā : coo dhakam ājñā dayakāo : thwote ājñā ñeñão
 bimati yātam : bho prabhū mahārāj : cha-laporayā sadā
 sarbakālām jay jay juya mār : bho svāmi : āo cha-laporayā
 samgrān one belas sardār cha-hma ji juya : thaniyā dinam
 nisēm jin cha-laporayā cākari yāya : dhakam dhāyāo thwo 30
 puruṣ-pani : strī puruṣ ni-hmañ rājāyā cākari yāñão sukhan
 bhog yāñão conam ||

|| thanam-li thwote prakāran sebā yāñão co-cwom : pē
 hnu dayāo osēm-li : rājakulas la hisē tayā ati bhīñão coo :
 hanam dudu hñāya dao mes dakwom mṛtyu juram : hanam 35

3 hñāyā. 5 samastam. 9 asaṅkhe. 11 sevā. 29 śaradār. 33 com 2
 (for co-cwom) pyc. 34 hise. bhīñão.—Always ne°, "nā, "nā°, "n.

akasmātanam thwonam pē hnu khu-nu : ati lakṣaṇ lānāo
 coñ : rājāyā ma-tēnāo tayā sara ni-hmaṇ mṛtyu julam ||
 thwonam-li pē hnu khu-nu ati ma-tēnāo tayā mut-mārā
 cha māl tañāo onam : thwote prakāran aneg bastuk phuñāo
 osēm-lío : thwo-hma Puṣpaketu rājān j-sām manan bhārapā : 5
 aho āścāry : chu nimittin akasmātan la hisē tayā mes mṛtyu
 jura : thathē dhāyān ji prān samān sara ni-hmaṇ mṛtyu
 jura : hanam thathē jura dhāyān atyant bhiñ mutayā 78b
 mālām tañāo ona : dhakam manan bhārapāo rājān j-sām :
 dvārapār puruṣ sar-tāo dhāram : bho dvāri puruṣ : cha- 10
 panisen jotik cha-hma sar-tāo hakio dhakam ājñā dayakaram :
 thwote ājñā neñāo : dvārapār-panisen jotikayā thās onāo
 dhāram : bho jotik Puṣpaketu rājān cha-lapor-pani thathēm
 bi-iyāya mār ājñā dayakāo hala : thathēm bi-iyā-hūni
 dhakam dhāyāo : thwote bhākhā neñāo jotikan dhāram : 15
 bho rājapuruṣ : mahārājān chu ājñā dayakara : ji-pani
 thathēm oya : cha-pani hūni dhakam dhāyāo : thwote
 bhākhā neñāo : rājapuruṣ-pani rājakulas onāo rājāyāke
 bimati yātam || bho mahārāj : cha-laporayā ājñā thēm
 jotik sar-tāo oya dhuno dhakam dhāyāo conam || thwo 20
 belas jotik oyāo rājāyā caranasam bhok puyāo bimati yātam :
 bho mahārāj : ji-pani oya dhuno : chu ājñā dasē bi-iyāya
 tēnā dhakam bimati yātam : thanam-li rājān ājñā dayakaram :
 bho jotik mebatā ma khu : chu dhārasā : chuyā prabhāban
 gwo-hma śatrūn : ji dudu hnāya dao-hma : chu-num mu 25
 mvārem : mes ni-hmaṇ sitam : hanam ji ma-tēnāo taya sara
 ni-hmaṇ sita : thathē jula dhāyān hanam ati tao-ji mutayā
 mālā cha mālām tana : chu nimittin thathē bi-parit juyāo 79a
 ola : thwoteyā nimittin chan jotik-śāstras bhinaka swoo
 dhakam ājñā dayakāo : thwote ājñā neñāo : jotikan j-sām 30
 nipun kāyāo jotik-śāstr swoyāo rājāyāke bimati yātam : bho
 mahārāj : mebatā chu-num ma khu : grhapālayā doṣanam
 ma khu : duṣṭ janayā doṣanam ma khu : thu-gulī biparitayā
 nimittam jin binati yāya : gathē dhālasā : bho mahārāj :
 cha-lapolayā rājagrhas pāpist puruṣ cha-hma duhā osēm cone 35

2 tyenāo. śara. 3 pye. 7 śara. 8 bhine. 10, 20 śar-tāo. 21 oyāo corr.
 from o. 23 tenū. 26 tenāo. 32 grhapālayā. 35 osem.—*Always* ne°, nā,
 nā°, n.

dao : thwo-hma puruṣayā prabhāban thathīna biparīt
 juyāo ola : dhakaṃ thwo-hma jotikan bimati yātaṃ :
 thanaṃ-li rājān j-sāṃ : jotikayā kha neṇāo bodh juyāo
 thwo-hma jyotikayāta ādarabhāb tayāo : ājñā dayakaraṃ : bho
 daibajña āo thwoyā upakār gathē gathē khao : samastaṃ kane 5
 mār : dhakaṃ dhāyāo : thwote ājñā neṇāo jotikan dhāraṃ :
 bho mahārāj : thwoyā upakār gathē dhārasā : grahapujā
 yāyaṃ mu mvār : dān yāyaṃ mu mvār : mebatā chu-num
 yāya mu mvār : thwo pāpiṣṭ puruṣ cha-hma jak : thwo rāja-
 kulas taya ma teo : thwo jak pita choyao : thwo biparīt 10
 upadab samastaṃ chu-num dayio ma khu dhakaṃ dhāyāo :
 thwote jotikayā bāky neṇāo rājā ati āścāry cāyāo pratit
 juyāo : thwo-hma jotikayāta dakṣiṇā bi|yāo chotaṃ || tha- 796
 nayā kha thuti ||

|| thanaṃ-li rājān j-sāṃ : mantri sar-tāo ājñā dayakaraṃ : 15
 bho mantri ji-guli kha cha hūti neo : chu dhārasā : jhiji
 rājakulas sebak juyāo coṇ-hma ni-hma strī puruṣayātaṃ
 bujhay yāñāo : thwo-pani nugaras duḥkh ma dao-guli
 kathan : thwo-guli rājakulan pita choo : bilambh yāya ma
 te dhakaṃ dhāyāo : thwote ājñā neṇāo : mantrin bimati 20
 yātaṃ : bho mahārāj thwoyā nimitt kāraṇ gathē khao :
 jin ma siyā dhakaṃ dhāyāo : thwote bhākhā neṇāo rājān
 ājñā dayakaraṃ : bho mantri adbhutayā kāraṇ chan ma
 siyā rā : jhiji rājagharas la hisē tayā mes ni-hmaṃ akasmātan
 mṛtyu juram : hanam sara ni-hmaṃ mṛtyu jura : hanam 25
 ji-guli mut-mālām tana : thathimṇa biparīt juo-guli thwo
 pāpātmā sebakayā nimittin : jhijis thathimṇa upadab juyāo
 ola dhakaṃ jotikan dhāra : thwoteyā kāraṇan thwo pāpiṣṭ
 puruṣ-pani ni-hmaṃ jhiji rājyan pita yañāo : meb rājāyā
 thās taya choo : bilambh yāya ma te dhakaṃ ājñā dayakāo : 30
 thwote ājñā neṇāo mantrin dhāraṃ : bho prabhū mahārāj :
 tathāstu tathāstu : cha-laporasen ājñā dayakā thēm jin
 niscayanam yāya julo : dhakaṃ dhāyāo : thwonaṃ-li mantri
 j-sāṃ : Nidhan nām gr̥hapatiyā ni-hma | strī puruṣ sar-tāo 80a
 dhāraṃ : bho gr̥hapati cha-pani ganān oyā dhakaṃ dhāyāo : 35

1 tha^{ne}. 5 kanye. 12 āścāry yāyāo. 23 abhutayā. 25 sara.
 26, 27 tha^{ne}.—Always ne^o, "nā, "nā", "n.

thwo belas Nidhan gr̥hapatin dhāraṃ : bho mantri : ji meḥ
sthānayā ma khu : ji juraṃ Bārānasī kṣetras Supradā nām
grāman ji oyā : ji juraṃ śreṣṭhi-jāt thukā dhakaṃ dhāyāo :
thwote kha ñeñāo mantrin dhāraṃ : bho puruṣ thathim̐na-hma
puruṣ cha thathē mebayā sewāyāo juya ajogy : cha thana 5
coñān bhiñ ma juo : cha thao thās hūni dhakaṃ dhāyāo :
kimcit bhati bastuk biyāo : ādarabhāb yāñāo deśan pita
chotaṃ ||

|| thanaṃ-li Nidhan nām gr̥hapati : thwoyā kalāt
ni-hmaṃ thao deś one dhaka onaṃ : thanaṃ-li thwo- 10
hma gr̥hapatin ras manan bhārapā : aho āścāry gathim̐na
durbhāgy ji : jin bhārapā kāry chu-nuṃ sidhayake ma phū :
thwo ji strīn lākaṃ chuṃ yāya phao lā dhakaṃ : āo thathē
ma khuto : thwoyā hñeone dhāya dhakaṃ manas bhārapāo
dhāraṃ : bho strī āo gathē yāya mār : jhiji onā onā thās ma 15
jila dhakaṃ dhāyāo : thwote svāmiyā bhākhā ñeñāo strīn
dhāraṃ : bho svāmi āo jin chu yāya : ji juraṃ misā-jāt
dhakaṃ dhāyāo : thwote strīyā bhākhā ñeñāo : gr̥hapatin
dhāraṃ : rere cāṇḍāri pāpiṣṭh misā : chan nimittin jin
asaṃkhy dukh siya dhuno : ane|g prakāran bṛtti byapā- 20 806
raṃ yāñā : athēnaṃ chuṃ lābh ma du : re cāṇḍāri misā :
chanata jin la hiya ma phata : chan gana one ichyā jura
ana hūni : ji juraṃ ēyā thās one dhakaṃ dhāyāo : thwote
svāmiyā bacan ñeñāo : mikhās khobhi pvāpal yāñāo dhāraṃ :
bho svāmi thathim̐na ajogy kha chāy hlāñā : jin chi-skarayāta 25
chu aparādh yāñā dao : ji gana one gana cone : chi-skarayā
bacan laṅghanā ma yāsē thao che tor-tāo thana oyā : bho
prabhū thathim̐na kha hlāsē diya ma te : ji juraṃ chi-skarao
saṃsarg chin gu-guli āhār yāta : jinaṃ o-guli āhār yāya :
chisen duḥkh sirasā : jinaṃ duḥkh siya : chisen sukh sirasā 30
jinaṃ sukh siya : chi gu-gu gati jura : jinaṃ u-guli gati
juyio : bho svāmi thathim̐na kha chatā hlāsē diya ma te
dhakaṃ dhāyāo : thwote strīyā kha ñeñāo : gr̥hapatin
dhāraṃ : bho alakṣaṇī strī : thaniyā dinas jin niścayanam

5 sevā. 6 bhin. 11 ga^ana. 12 chumnuṃ. 14 hñeonye. 21 lā ma du.
25, 28 tha^ane. 30 sirasā. 33 tha^ane. 33 strīyā khā.—*Aluoy*s ne^a, °nā,
°nā^b, °n.

cha la hiya ma phata : chan ēyā thās hūni : āo apālaṃ kalah
 yāñāo lvāñāyā chuṃ prayoṇaṃ ma du : chanata jin tor-te
 ichā yāya dhuno : cone ma te : hūni hūni dhakaṃ dhāyāo :
 thwote svāmiyā bacan neñāo strīn dhāraṃ : bho svāmi
 chi-skarasen ji uparas gathē karuṇā ma tayā : thathimṇa 5
 nirjan mārgas jita tor-te dhāya ma te : bho prabhū mebatā 81a
 ujan dasē diya ma te : tatkāraṇaṃ jhijis che one nuyo dhakaṃ
 thithim kalah yāñāo : ni-hma strī puruṣaṃ thwo-guli sthānaṃ
 onaṃ || thwote prakāraṇa o-om : śrī sury ast juyāo onaṃ :
 thwo belas simā cha māyā kwosaṃ thwo-pani strī puruṣ 10
 ni-hmaṃ bāsaṇaṃ conaṃ || thwo thāyas cā-hnasayā swo pahal
 jāo belas : thwo Nidhan gr̥hapatiyā manas bhāraparaṃ :
 gathē dhārasā : āo thana cone ma khato : thwo ji kalāt
 alakṣiṇ khao : thwoyā kāraṇaṃ ji kāry nās jura : hanaṃ
 ann ādi bastu bhāb samastaṃ haya hayānaṃ li ma lāk : 15
 thwote niscayanaṃ thwo-hma misā thanaṃ tor-tāo : ji
 ekāntaṃ meḥ sthānaṃ one dhakaṃ thwote bhārapāo : thao
 striyā hnel oo-guli samayas tham yākat jukwo dañāo onaṃ ||
 thwonam-li ci-bhāy bhū thēsēm-li śrī sury uday juraṃ ||

|| thanaṃ-li pratakāl jusēm-li thwo simā kwos coñ-hma 20
 striyā hnelan cāyāo swosēm-li : thao puruṣ ma khañāo
 yākat juyāo : ana one hen ma siyāo : mahā bilāp yāñāo
 dhāraṃ : hā bhartā bhartā jin jāṃ chuṃ aparādh yāñā ma
 dū : thathimṇa nirjan thānaṃ jīt tor-tāo : ji svāmi gana ona :
 thwote prakāraṇa bhartā bhartā dhāyāo co-cwom : jita gathē 25
 tor-tā : hāy svāmi svāmi : ann na|yaṃ ma dūṃ ma dhāyā : 81b
 twonem ma dhāyā : tiyaṃ ma dhāyā : pune ma dhāyā :
 thwote prakāraṇa svāmi dhaka bhārapāo co-cwom : ji tha-
 thimṇa thās tor-tā gana ona dhaka : hāhā kaṣṭ : kamgār
 dhāyā-hma : daridr dhāyā sakalyānaṃ nindā yāyāo : hāhā 30
 daib daib : thathimṇa abhāginī chu yāñā pāpaṇa thathimṇa
 duḥkh siya mār : ji misā-jātiyā janmaṃ dhikār dhakaṃ :
 lā-hātaṇ kapār phayāo bilāp yātaṃ : hanaṃ thao nugalas
 thamanaṃ dāyāo bilāp yātaṃ : hanaṃ hā cāñāo biyā simā

5 tha^{ne}. 9 aṣṭ. 10 chamāc ha māyā kosaṃ. 18 hnel. juko. 19 thesyaṃ-li.
 20 kos. 22 one hycn. 24 tha^{ne} nirjan thān thānaṃ. 25 co-cwom. 27 tonem.
 punnya. 28 co-cwom. tha^{ne}. 29 ona dhaka added later. 31 tha^{ne}.—Always
 ne^o, "nā, "nā", "n.

bhēt buo thēm : pṛthvīṣ gol tulāo khobhi-bāl hñāk bilāp
yātaṃ* hanam thao lā-hā : tuti bas culāo khwolam : thwote
prakāran sah yāya ma phayāo : thwo-guli kathanam non
wāya ma phayāo murchā julam ||

thwo belas thwo-guli thānas samnyāsi cha-hma olam : 5
thwo-hma samnyāsin thwo-hma murchā juyāo coñ-hma stri
khañāo bicāl yātaṃ : thathiña nirjan mārgas coñāo coñ-hma
stri su khao dhakam dhāyāo : thwo-hma striyā thās thēnaka
oñāo dhālam : bho stri-jan : dao dao ama-thē mṛtyuk coñ
thēm coñāo chāy non ma wāsem coñā : cha su khao : thu-gu 10
sthānas chu yāñāo coñā dhakam dhāo-gurī ñeñāo : acet
juyāo coñ-hman : cet dayakāo dhālam : bho paribrājak :
ji-guli dukhayā kha gulita hlāya : ji meb | ma khu thukā : 82a
ji juram Nidhan nām banīyā stri thukā : thu-gurī sthānas
ji-panī : ni-hma stri puruṣ bās yāñāo coñā : thwo beras ji 15
atī pariśram juyāo coñā : thwo beras ji svāmin jita tol-tāo
ona : bho samnyāsi : āo ji gana one : ji chu gatī juyuo :
ji gana one : bho samnyāsi : āo jita la bhati keñāo bio :
dhakam dhālam : thwote striyā bhākhā ñeñāo samnyāsin
dhālam : bho abalā-jāti : chu kāranas chan svāmi tor-tāo 20
ona : gana ona dhakam dhāyāo : thwote samnyāsiyā bacan
ñeñāo : strīn dhālam : bho samnyāsi : mebatā ma khu :
param daridr juoyā kāranan aneg prakālan bṛtti byapāl
yāñānam : lābh ma dayāo : yāñā yāñā thē ma jiyāo :
Puspaketu rājāyāke ji-pani ni-hmam sewā yāt oñā : thwo 25
belas ji-ma-ni hnu dayāo osēm-li : rājān j-sām anīṣṭ bārtā
siyāo : ji-pani ni-hmam tor-tāo hara : thwoten Kana-
kabatī nām nagaran oyā : thwo belas ji puruṣan jita alakṣaṇi
stri dhakam dhāyāo : ji hñel oyāo co-taren jita tor-tāo ona :
bho paribrājak : cha-lapor-pani jin ma siyā : ganan bi- 30
jyāñā : cha-la-por gana bi-jyāya tēñā dhakam dhāyāo :
thwote bhākhā ñeñāo samnyāsin dhāram : bho strī-jāti : ji
julam Bārānāsi dhāyā Kāśī deśas : śrī 3 Gautam Tathā- 82b
gatayā sabhāmaṇḍalas coñ-hma ji : thwo thāyan Nairāñjanā

1 bhek buo. khobhi : bāl. 2 kholam. 3 sahāya ma phayāo. 7 tha°ne.
8 thenamka. 10 wāsem. 17 gana. 20 chun svāmi ; *always* samñāsi, *except*
22. 29 hñel. co-tareṃn. 31 tenā.—*Always* ne°, °nā, °nā°, °n.

dhāyā nadis snān yāt one dhaka thwo-guli lan oyā
 dhakaṃ dhāyāo : thwote saṃnyāsiyā bhākhā ñeñāo :
 misān dhālaṃ : bho saṃnyāsi chu pāpayā phalan thathimṇa
 abhāgī daridr juyakāo : thathimṇa nirjan banas svāmin
 wātakāo cone mār : bho paribrājak : āo jita chu upakār dao : 5
 jita rakṣā yāṇaṃ prasann juya mār dhakaṃ dhāyāo : thwote
 strī-jātiyā bhākhā ñeñāo saṃnyāsin dhāraṃ : bho strī chan
 che gana khao : chan mām su : baub su : chan mām baub
 du rā ma du rā : dhakaṃ ñesēm-li misān dhāraṃ : bho pari-
 brājak : ji māmāṃ danio : banbāṃ danio : thao thithim 10
 danio : ji jurāṃ mahā lajyā cāyāo : thao che one ma chālā :
 bho saṃnyāsi svāmi ma dayakāo mvāñāo coñāyā chuṃ
 prayojan ma du : jaubhan juyāyāṃ prayojan ma du : thathim-
 ña pāpadehī śārīr thwo jīb mvāñāo coñāyā chuṃ prayojan
 ma du : mṛtyu jakaṃ śobhā jula dhakaṃ dhāyāo : thwote 15
 bhākhā ñeñāo : saṃnyāsin dhāraṃ : bho strī-jāti niścayanāṃ
 chanata rakṣā yāya-guli jatn dao : chan svāmio hone bāñchā
 juosā : tao-dhañ puruṣ cha-hmao nāpa honakāo biya
 dhakaṃ dhāyāo : | thwote bhākhā ñeñāo strin dhālaṃ : bho 83a
 paribrājak : thao hñāpāyā svāmi cha-hma binān meb puruṣao 20
 hone-guli manas † bācākalpanā sudhā ma dao : dhakaṃ dhāo-
 guli ñeñāo saṃnyāsin dhālaṃ : bho strī-jaṇ dhany dhany
 khao : chan citt swoya dhuno : bho strī chan thu-guli
 dukhayā nimitt kāran ñene ichyā juosā : śrī 3 Gautam
 Tathāgatayā thās one wāyo dhakaṃ dhāyāo : thwonāṃ-li 25
 saṃnyāsin j-sāṃ ati karuṇā tayāo Bārānasi dhāyā Kāśī
 deśas thao nāpaṃ boṇa yanāṃ ||

|| thwonāṃ-li katha-thēm thās thās bāsan coñāo o-om :
 Bārānasi dhāyā nām Kāśī deś thēnakar oñāo : gu-guli thās
 śrī Śākyamuni Tathāgatayā sabhāmaṇḍal muñāo bi-jyāta : 30
 o-guli thās oñāo ekānt chakhē coñā conāṃ || thanāṃ-li
 saṃnyāsin Kāśyap bhikṣu sar-tāo dhālaṃ || bho Kāśyap
 ji-guli bacan cha hūti neo : mebatā ma khu : chu dhārasā :
 thwo jin boñāo hayā-hma misā cha-hmasen : tao-cotaṃ
 duḥkh sio-guli kha samastaṃ jin ñeñā : hanaṃ bho Kāśyap : 35

3, 4 tha°ne. 6 yānem. 13 tha°ne. 18 tao-dhan. biya. 21 manasā.
 22 strin (for saṃnyāsi). 23 śar-tāo.—Always ne°, “nā, “nā”, “n.

thwoten śrī 3 Gautam Tathāgatayāke bimati yāñāo bio
 dhakaṃ dhāyāo : thwote samnyāsiyā bhākhā neñāo Kāśyap
 bhikṣuṃ j-sām : phēk tuñāo coñā āsanān dañāo : jao pā
 lā-hāt thata | choyāo : jao pulin pṛthi-maṇḍalas cuyāo : hāth 83b
 jojalapāo śrī Śākyamuniyā caranārabindas śiran bhok pusē 5
 namaskār yāñāo śrī bhagabānaya mukhakamal darśan
 yāñāo bimati yātaṃ || he bhagaban : thwo strī-jāti cha-
 hma thathimña duḥkh gathē jula : thwoyā nimitt ājñā dayakasē
 bi-jyāya mār dhakaṃ bimati yāñāo : thwote bimati neñāo
 śrī bhagabānan j-sām ājñā dayakaraṃ || he Kāśyap : 10
 thwo-hma strī-jātiyā chu duḥkh jula : thwo-guli bṛttānt
 dhāo dhakaṃ dhāyāo : thwote ājñā neñāo : Kāśyap bhikṣuṃ
 bimati yātaṃ : he bhagaban : thwo strījanayā duḥkhayā
 kha jin bimati yāya : gathē dhārasā : Supradā dhāyā nām
 grāmas coñ-hma Nidhan dhāyā nām gṛhapati cha-hma dasēṃ 15
 coñ : thwoyā kalāt thwo strī j-sā : duḥkhayā kha tao-cotan
 daridr juyāo : nāñā prakāran byapār yātasām : anu naya-
 guli cul lātake sāmāth ma du : thwote prakāran dukh
 siyānaṃ kiñcit chuṃ lāya ma phayāo : Kanakabati nagaras
 Puṣpaketu nām rājā cha-hma dao : thwo rājā dharmātmā : 20
 karuṇātmā : thathimña-hma rājāyāke sebā yāt one dhakaṃ
 ni-hma strī puruṣayā thithiṃ sāhūti yāñāo onam || thwo belas
 thwo-hma gṛhapatin rājāyāke sewā yāñāo co|naṃ : thwo 84a
 belas pē hnu dasēṃ-li : thwo rājāyā ati ma-tēñāo tayā mes
 ni-hmaṃ sik jura : thwonam pē hnu khu-nu : sala ni-hmaṃ 25
 sitaṃ : thwonam pē hnu khu-nu : kothās tasēṃ tayā-guli
 ratnamālā tañāo onam : thwote prakāran anisṭ bārtā juyāo
 oo-guli rājān siyāo : thwo-hma Nidhan nām gṛhapatiyā strī
 puruṣ ni-hmaṃ alakṣaṃ : thwo-pani ni-hma duhā oo belasam
 nisēṃ : upadṛab tu jula dhaka : jotik-sāstr keñāo thwo-pani 30
 ni-hmaṃ : kālapuruṣ kha dhakaṃ bhārapāo : thwo-pani
 ni-hma tri puruṣaṃ chen pi tiñāo chotaṃ || thwo belas
 rājāyā ches ma tayāo : thao deś one dhaka lihā oñ belas
 nirjan mārgas śrī sury ast julaṃ : thwo belas thwo strīyā
 bhartān j-sām manan bhāraparaṃ : gathē dhārasā : thao 35

8, 21 tha^{na}. 21 onya. 23 sevā. 25, 26 pye. 25 śala. 33 oon
 belas. 34 aṣṭ.—*Always* ne°, °nā, °nā°, °n.

kalāt alakṣaṇī juoyā kāranan tini : ji thathimṇa biparīt jula
 dhakaṃ : āo thaniyā rātris thanaṃ bās yāñāo : thwo misāyā
 hnel oyao : thwo alakṣaṇī tol-tāo bisē one dhakaṃ bhārapāo :
 thwo strī tol-tāo oñ jula || bho jagadīśvar : he bhagaban :
 thwo badā āścāry chu pāpayā pharan : thao bhartān wātakāo 5
 duḥkh siyāo coñ : thwoyā kāran ājñā dayakasē bi-jyāya
 mār dhakaṃ dhāyāo : thwote Kāśyapayā bhākhā ñeñāo : 84b
 śrī 3 jagannāth bhagabānan ājñā dayakaraṃ ||

bho Kāśyap bhikṣu : thwo hetu āścāry mebatā chum ma
 khu : bho Kāśyap chanata kane ñeo : gathē dharasā : cha- 10
 guli samayas Kapot dhāyā nām biṣayas Biṣam dhāyā nām
 baniyā cha-hma dasēm coñ : thwoyā kijā Baubhadr dhāyā
 nām cha-hma dao : thwo-pani mām : baub ni-hmaṃ br̥ddhā
 juyāo : jyāth jithi juyāo coñ-pani dao || thwo belas Biṣam
 nām baniyān j-sām : mahā caturan dhan kamāy yātaṃ : 15
 thwote prakāran dhan kamāy yātasām : buddhi bibek bicār
 chum ma du : hanam mām baub nāyak ma yāsē : thamam
 cheyā nāyak juyāo : thao khusi yāñāo conam || thanam-li
 cha-hnuyā dinas kijā-hma tao-dhikar juyāo osēm-li : thwo 20
 Biṣam nām baniyān j-sām : mām baubayā uparas aha^{sa}ār
 tayāo dhāram : he mātā : pitā : jin udyam yāñāo : bi^{sa}oj
 jyāñāyā kāranan swo lak dhan mune dhuno : cha-pani i-
 hma strī puruṣan : chu puruṣārth yāya tēñā : cha-panisen :
 guli sampatti sādhan yāya dhuno : he mātā pitā : thwo
 ches dakwo sampatti ji thukā : cha-panisen jin dayakāo tayā 25
 sampattin sukhan nayāo coñ dhakaṃ mām baubayāta
 nvātaṃ || thwo belas bauban dhāram : he pu^{tr} baubayā 85a
 ādhār juram cha thukā : bho putā : chan j-sām āma-thē
 kha hlāya ma te : ji julam br̥ddhākāl jula : thaniyā abasaras
 jin chu parākram kene phayio : kṣamā yāya mār dhakaṃ 30
 dhāyāo : thwote baubayā kha ñeñāo kāyan dhālam : bho
 pitā : chanata nake tomketa : kutun soneta jin sāmārth
 ma du dhakaṃ dhāo-guli ñeñāo baub-hma sumukaṃ conam ||
 thwonam-li māman j-sām kāyayāta dhāram : bho putā :

1 tha^{na}. 3 hnel. bisye. 4 one jula ||. 20 Bikham. 21 yāñāo.
 23 tenā. 26 sukham. 27 nvā in nvātaṃ indistinct. 30 kenye.—Always
 ne°, °nē, °nā°, °n.

chan chu kha hlānā : bhiṃ-guli kha hlāo : bho putr : bacan
 samān dharm mebatā ma du : chan-guli ahaṃkārabākya
 ñeñāo : chan bau j-sām kāyan dhāo-gu kha ñeñāo : mikhān
 khobhi hāyakāo jula : thathē nugalas syāk kha hlāya ma te
 dhakaṃ dhāyāo : thwote māmāyā kha ñeñāo ahaṃkāran 5
 dhāraṃ : he mām chan ati catur juyāo kha hlāt ola : chan
 bhartān gulita sampatti dayakāo tala dhakaṃ dhāo-guli
 kha ñeñāo : māmān dhālaṃ : he putr thaniyā dinas ji-pani
 jyāth jithi jura : chan āma-thē dhāya jogy ma juo : bālakh
 belas chanata la hināo tayā : hanam jin nayam ma dhāsē : 10
 twonem ma dhāsē chan pratipār yānam tayā : bho putr āo
 thani jin dukh siyā-guli samastam khane ma data || bho
 putā : chan mām baubayām | uparas āma-thē dhāya ma te : 85b
 chanata pāpan jakam puni thukā || he putā : thwo samsāras
 mām baub samān uttam meb ma du : mām baubayāke sewā 15
 yānā-thimna dharm mebatā ma du : mām baubayāta doh
 yānā-thimna aghor pāp meb ma du || he putr : ji-pani
 ni-hmayāta jā jin bhinaka la hisēm taya mām dhaka chan
 gathē ma siyā : bho putr : putr dhāyā-hmayā ādhār juram
 mām baub thukā : hanam mām baubayā ādhār juram kāy 20
 mocā thukā : bho putā : chan thathē dhakaṃ ma siyā
 dhakaṃ māmān dhāo-guli bārtā ñeñāo kāyan dhālaṃ : bho
 mām : jita māmam mu mvār : baubam mu mvār : cha-
 panita jin la hiyam ma phū : cha-pani byapār yānāo nao :
 dhakaṃ dhāyāo : mām baubayā bacan ma ñenasē : dakwo 25
 dhan sampatti ann bastuk samastam gor muñāo kothā cha-
 gulis tayāo : tālan dayāo : cihn tayāo talam || thanam-li
 mām param duḥkh siyāo : khvāl khiukāo : mikhās khobhi
 pvāpar juyakāo dukhanam conam || thwo belas : bauban
 kāyayā khvāl swoyāo dhālaṃ : he putr : chen sewā yānā co- 30
 cwoṃ chan āma-thē dhāsēm-li jin chu dhāya : dhakaṃ
 dhāyāo : mām baub ni-hmam jhasu-kār jukwo tayāo :
 mikhān khobhi-dhār hāyakāo ni-hma stri | puruṣam bilāp 86a
 yānāo conam ||

7 dayakāota. 11 to tonyam ma dhāsyē. yānem. 16, 17 -thimna.
 19 dhayā-. 25 nyanasye. 26 kvathā. 27 cihn. 30 dhāla co-com.—
Always ne°, "nā, "nā°, "n, except 25 (nyanasye).

thanaṃ-li Basubhadr dhāyā nām ciki-dhik-hma kāyan
 j-sām : mām baub ni-hmasenaṃ bilāp yāk-guli swoyāo
 Biṣam nām dājuyāta dhālam : he dāju : mām baub ni-hmaṃ
 khwoyāo conaka chan chu yānā : he dāju : mām baubayāta
 amāny yāya ma te dhakaṃ kijān dhāo-guli nēnāo : Biṣam 5
 nām dājun dhālam : he kijā : chan chu kha hlāt oyā : chan
 mām : chan babuyāta la hiya ma phū : chaṃ ekāt coo :
 ji juram yākātan cone : chan gwo-guli ichā jula : o-guli yāo :
 jinaṃ gwo-guli ichyā jula : o-guli yāya dhakaṃ dhāyāo :
 thwote dājuyā bhākhā nēnāo : Basubhadr nām kijā-hman 10
 chuṃ li-sal ma bisē manas bhāraparam : āo thwoo nāpa
 gulita kha hlāya : jin mām baub gathē tol-te : mām bauba-
 yāta ann ma nakusē gathē taya : niścayanaṃ mām baubayāta
 jin la hiñāo taya dhakaṃ manan bhārapāo conaṃ || thanaṃ-
 li Biṣam nām jyeṣṭ putran mām baubayāta naya twone 15
 bastuk chu-nuṃ ma bio : thwo belas mām babu ni-hmaṃ
 ann naya ma dayāo khvāl cat ma kamka coñ jula : thwonam-
 lī mām baub ni-hmasayā thithiṃ saṃmat yānāo strīn dhālam :
 bho prabho svāmi : āo jhijisen chu byāpāl yānāo bartamān 866
 yāya : chu bṛtti yānāo ann rāya dhakaṃ dhāyāo : thwote 20
 strīyā bhākhā nēnāo bhartān dhāram : bho priy strī : āo
 chu yāya : ji dhālasā jyāth julo : banaj one sāmāth ma
 data : thana oyāo sunān jio nāpa byāpāl yāt oyio : āo jin
 chu yāya : putr cha-hmasen dhālasā tol-tāo tala : he strī
 chan j-sām : kapās phe-jyā kāyāo j-sām : thaniyāta ann 25
 ci-bhāy ku-hnuṃ dayakio : ann bhati sudhā ma nasē gathē
 cone : ann naya ma datañā : siya-guli jakaṃ bhīn dhakaṃ
 dhāo-guli nēnāo : strīn dhālam : bho svāmi ji juram byddh
 jura : gathē byāpār yāya : ji juram mikhānaṃ ma khañ :
 ji julam mṛtyu juya-guli jak ichā jula dhakaṃ thithiṃ ni-hma 30
 strī puruṣayā kha hlāñāo cona : thwo belas kanēṣṭ kāy Basu-
 bhadran j-sām : thao mām baub lu-manakāo : baubayā
 thās oyāo : thwote prakāran dhālam : he pitā chan chuṃ
 naya ma du ni rā : āo chu yāya : hatās cāya ma te dhakaṃ

4 khoyāo. 11 li-sal. bisye. 15 tone. 16 bio. ni-hmaṃ. 18 ni-
 hmasayā. 19 jhijisen. 22 sāmāth data. 23 yātatacio. 26 ma nase.
 27 bhīn. 31 kanēṣṭast. 34 ma dhu.—*Aheya* ne, "nā, "nā, "n.

dhāyāo : thwote kāyayā bhākhā ñenāo bauban j-sām :
 mikhās khobhin pvāpal juyakāo : kāyayā khvāl swoyāo :
 he putr ji thaniyā dinas chuṃ naya-guli bastuk ma du :
 chu naya : chan dājun dakwo dhan sampatti naya-gu :
 twone-gu bastuk sakatām kothās | swok thanāo : tālan 5 87a
 dayāo tala : āo chu yāya : chan dāju ji-pani tol-tala : ji
 julam : chan māmāyā julam cha cha-hmasayā āsrān coṇā
 thukā : ji-pani dhārasā jyāth jithi jula : byapār yāya ma
 phata : he putr : cha cha-hmasen khu-hnuṃ : ji-panita
 tol-te ma te dhakam : thwonam-li hanam mām j-sām tao- 10
 cotan khwoyāo : kāyayā khvāl swoyāo dhāram : he putr
 chan dājun dhālasā : ji-panita bicār ma yāta : cha cha-
 hmasen khu-nuṃ bicār yāyio lā khe dhakam coṇā : han
 dājuyāke dhārasā : karuṇā dayā ma data : chan āsrā
 bhalosān coṇā : chan khu-nuṃ ji-panita rakṣā yāo dhakam 15
 dhāyāo-guli kha ñenāo ati karuṇā cāyāo : kanesthma putran
 dhālam : bho pitā mātā : cha-pani gyāya ma te : āo chu
 yāya : ji dhālasā bālakḥ tini : he pitā mātā cha-pani jin
 tol-te ma khu : ji bhinaka nake twonake ma phatasānam :
 jiom jiom yāñāo la hiñāo taya : āo chu yāya : dājuyā-guli 20
 kha gulita hlāya : thani dājun dhan sampatti dakwom
 thao-guli dhakam dhāyāo swok thanāo tala : thaniyā aba-
 saras dāju tao-mi juyāo coṇ : thathē j-sām dhamdhā kāya
 ma te dhakam bhalasā bio-guli ñenāo mām baub ni-hmasayā-
 tam dhālam : he putr dhany dhāyam cha | khao : thaniyā 25 87b
 dinas cha cha-hmayā āsā bhalosān jak : ji-pani jīb leñāo
 coṇ dhakam thwote prakāran j-sām : mām baub : kāy
 swo-hma bā-kāy muñāo thithim sāhūti sammat yāñāo co-
 cwom u khu-hnuyā din onam || thwote prakāran kanest
 putran j-sām : phayā thē dukh siyāo mām baub ni-hmam 30
 la hiñāo ta-tam pi lā khu lā dayāo onam || thanayā kha
 thwote jura ||

|| thanam-li śrī bhagabānan j-sām ājñā dayakaram : bho
 Kāśyap bhikṣu : thwote puṇyayā prabhāban j-sām : kanest-
 hma putr : Basubhadr dhāyā nām baṇiyā putr Kanakabati 35

3 bastubak. 5 tone. bastuk satām. tādan. 11 khoyāo. 14 āmrā.
 19 tonaka. 22 sok thanāo. 28 samat.—Always ne°, 'nā, 'nā°, 'n.

nām nagaras Puspaketu dhāyā nām rājā juyāo param sukan
 rājy bhog yāñāo coñ julio || thwo rājā juram meb ma khu :
 purb janmas ji thukā || hanam he Kāśyap thwo-hma jyeṣṭ
 putr Biṣam nām baniyā : Nidhan baniyāyā kāy juyāo
 conam || thwo-hma Biṣam nām baniyān j-sām : mām 5
 baubayāta aparādh amāny yāñāyā pāpan : thathimña
 daridr juyāo : aneg prakāran byapār yātasām : chum labdh
 lābh ma dayāo : oñā oñā thāsam ma jiyāo : samast lokas-
 nam kālapuruṣ dhāyakāo : thwo puruṣ mṛtyu juyāo rākṣasayā
 kulas janm juyio || bho Kāśyap : thwo-hma | misā thwo 10 88a
 Biṣam nām baniyāyā kalāt thukā : he Kāśyap : punar-bār
 Nidhan nām gr̥hapatiyā purb janmayā kalāt juyāo : thwo
 Nidhan baniyān yāñā pāpan : kalātao biyog juya mār ||
 bho Kāśyap thwoteyā kāranas : gwo-hma gwo-hmasenam
 mām baubayā uparas droh yāta : o-hma o-hma thwo Biṣam 15
 baniyāyā gati juyuo dhakam śrī 3 Bhagabānan ājñā daya-
 karam : thwona-li Kāśyap bhikṣun śrī bhagabānayā khvār
 swoyāo bimati yātam || he bhagaban dhany dhany cha-
 lapor khao : āo jin siya dhuno : thathimña pāpakarmayā
 phalan tuni Nidhan nām gr̥hapati mahā duḥkh sira dhakam 20
 siyāo : Kāśyap bhikṣu thāo āsanasaṃ coñ julio ||

|| thanam-li thwo strīn j-sām śrī bhagabānayā ājñā neñāo :
 manas bhāraparam : hāhā : hmigwo pāp yāñāo o yāñā
 nimittin thani duḥkh siya mār : āo jin chu yāya : āo thathē
 ma khuto : śrī bhagabānayāke sewā ma yāsēm : jin sukh 25
 siya dayio ma khane dhuno dhakam bhārapāo : thwo-guli
 thāyas Nandanabanao samān juyāo coñ-guli ujhānas : aneg
 prakārayā svān hoyāo coñ-guli svān thwoyāo śrī bhagabāna-
 yāta chāyāo : swo cāk pradakṣiṇā yāñāo śrī bhagabānayā
 hneone bhūmis śiran bhok pusē | namaskār yāñāo : śrī 30 88b
 bhagabānayā hneone bimati yātam || he bhagaban : cha-
 laporayā saty bacan neñā-guli hānān amṛt-lamkha twone
 dhuno : he parameśvar : ji j-sām : karmaśūny juyāo
 coñ-hma : thathimña karmayā phalan ji svāmin j-sām

2 rājyā bhog. 4, 5 Biṣamā. 6 pān (for pāraṇ) tha°na. 11 Biṣamā.
 19 tha°na. 25 sevā. 32 tonya. 34 tha°na (bis).—Always °ne, °nā, °nā°, °n.

thathimña duḥkh bhuktamān yāñāo jura : he dharmasvāmi
 ji j-sām : chu doṣayā phal data : gathē khao āññā dayakasē
 bi-jiyā-hūni dhakaṃ dhāyāo : thwote abalā misāyā bhākhā
 ñeñāo śrī bhagabānan āññā dayakaraṃ : he abalā misā :
 purb jannias chan bhartān j-sām : mām : baubayāta duḥkh 5
 ma bisē komal bacan dhāyā-guli cha hūti sudhā ma du : kebal
 ahaṃkāran jukwo chāk bacan jukwo tayāo jula : thwoteyā
 kāranas : he abale : cha j-sām : puruṣao samsarg juyāo
 chan thathimña duḥkh siya mār : chan puruṣanaṃ wātakāo
 cone mār : chanam kiñcit pāpayā pusā chanakeṃ bhati dao : 10
 hanam punar-bār chan puruṣan da swo da samṃ bhogin
 juyāo tao-cotan duḥkh siyāo : swo da phuñāo pi da keñāo
 osēm-lio : mṛtyu juyuo : mṛtyu jusēm-li durgābanas † khuddhlo
 barsat rākṣas juyāo janm juyio : thwote jusēm-li tuni :
 thwo pāpan mukt juyio : dhakaṃ śrī | bhagabānan āññā 15 89a
 dayakaraṃ || thanaṃ-li abalā misān j-sām : śrī bhagabā-
 nayāke bimati yātaṃ : he jagadīśvar ji j-sām : purb janmas
 chu pāpayā phalan thathimña gati jula dhaka jin ma siyā :
 he nāth thathimña duḥkh samsāras jita duḥkh mocakāo
 sukh biyuo-hma sunaṃ ma du : cha-lapolasen jita rakṣā 20
 yāñam bi-jiyāya mār dhakaṃ bimati yāñāo : thwote bimati
 ñeñāo : śrī bhagabānan āññā dayakaraṃ : he abale cha
 j-sām : samast pāpan mukt juyāo : trāyatrimś dhāyā
 svargabhūbanas debakanyā juyāo janm juyio jula dhakaṃ
 āññā dayaku-guli ñeñāo : tathāstu tathāstu cha-lapolayā 25
 āññā śiras juya mār dhakaṃ : swo cākar pradakṣiṇā yāñāo
 śrī 3 bhagabānayā caranakamalas śiran bhok pusē namaskār
 yāñāo ananam thao che lihā one dhakaṃ oñ juro || thanayā
 kha thuti ||

thana-li śrī bhagabānan j-sām āññā dayakaraṃ : he Ānand 30
 bhikṣu prabhiti sabhā-lok : thwote prakāran : mām bauba-
 yāta duḥkh biya ma teo dhakaṃ : cha-panisen siyake mār
 julo ||

2 cha doṣayā. 6 kaumal. 7 juko (*bis*). 9 tha^ana. 10 conya. 11 da
 sya da. 18, 19 tha^ana. 20 sukh biyuyuo-hma. 21 yāñem. āññā
 dakaraṃ. 26 pradakṣiṇāyāo. 27 pusye. 28 onya.—*Always ne*°, *nā*,
nā°, *n*°, *except* onya 28.

|| iti śrīvicitrakarnikāvadānoddhṛte nepālabhāṣā ṣaṣṭha|mo
'dhyāyaḥ || 6 ||

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VII

thanam-li cha-guli samayas : śrī 3 Śākyamuni bhagabān
j-sām : Samantakusum dhāyā nām ujhānas : Kāśyap 5
prabhiti ne śar mātr bhikṣum licakāo : hanam Maitrey :
Bajrapāpi prabhiti bodhisatv-gaṇanam licakāo : hanam deb-
lok : nāg-lok : yakṣ-lok : gandharb-lok : garuḍ-lok : kinnar-
lok : mahorag-lok : thwote ādin sabhā-lokan samyukt yānāo
Samantakusum dhāyā ujhānas : śrī 3 Śākyamuni Tathāgat 10
bi-jyāk jura || thwo-guli ujhān juyio gathimna dhārasā :
nānā prakārayā svān hoyāo coṇ : nānā prakārayā simān
byāptamān juyāo coṇ : nānā prakārayā pakṣin samyukt
juyāo coṇ : nānā prakārayā phal mulan pvāpol juyāo coṇ :
hanam bakul-svān : pālījāt-svān thwote svānas phasan 15
kayāo : svānayā phal hāyāo ākāśamārgas byāpt juo-guli
thwo svānayā ras bhramaran twoñāo : thama-thē thananam
ākāśagamgās juñāo conam : hanam thwo-guli ujhānayā
madhyabhāgas : puṣuli cha-guli dasēm coṇ : thwo-guli
pukhulis ati sugandhabāsānā dao-guli svānan byāptamān 20
juyāo ati śobhāyamān juyāo coṇ : thathimna puṣkarani|yā
dathus : tao phāt loho cha phāt dasēm cone tu hñāyā-pu :
thathimna manohar thānas śrī 3 muniśārdūr bhagabān j-sām :
sabhāgaṇ sahit yānāo bi-jyāk jura ||

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punar-bār śrī bhagabān thathē bi-jyāk belas : cha-guli 25
khaṇḍas Saṃgam nām janapad cha-guli dasē coṇ : thwo
thāyas Manasarmā dhāyā nām brāhmaṇ cha-hma : Citta-
sarmā dhāyā nām brāhmaṇ cha-hma : thwote ni-hma
basarapaṇ coṇ : jyeṣṭh-hma brāhmaṇ j-sām kalāt dasēm
coṇ : kaneṣṭh-hma brāhmaṇ j-sām : bed : śāstr : mantr : 30
tantr : jantr : naṣṭachāyābīdyā : thwoten sampurn juyāo coṇ ||
thanam-li cha-hnyā dinas kutumbabastukayā kāranas :
brāhmaṇ-pani nihmasayā thithim birodh yātam : birodh

1 'ddhṛte nepāra'. 2 'dhyāya. 7 Bajapāpi. 8 yakṣabhok. garuḍ-lok
twice. 10 dhā ujhānas. 11 ga'na. 17 tonāo. 20 dao-guguli.
21. 23 tha'na. 29 brāhmaṇarasām.—Always ne', 'nā, 'nū', 'n.

jusēm-li kanēṣṭ-hma brāhmaṇayā manas bhāraparaṃ : āo
 thathē dājuo nāpa lvānāo coṇāyā chuṃ prayojaṃ ma dato :
 thwo samsāras juram asār thukā : thwo śarīraṃ sthir ma juo :
 thwo biṣayabāsanām asār : thwo lābh prāpti dhāyā-gulim
 sār ma khu : thwo dhan sampatti thao dhāya ma du : thwo 5
 jībam thao khusi ma du : thao kalātaṃ thao ma juo : putr
 paribāraṃ thao ma juo : thathimṇa jībalok samastaṃ sthir
 dhāyā bastuk chatām ma du : dhakaṃ dhāyāo : thwote
 manan bhārapāo sva-ichān dhan sampatti | dakwoṃ dāju 906
 Manasarmāyāta tol-tāo : thwo-hma Cittasarmā nām brāhmaṇ 10
 j-sām : tapobanas one dhakaṃ onam || thwonam-li thwo-hma
 Cittasarmā brāhmaṇ j-sām : thān thān taras bās yānāo : hanaṃ
 tirth j-sām : debayā ālayas j-sām : deśas j-sām : banas
 j-sām : Buddhakṣetras j-sām bās yānāo onam : thwote
 prakāraṇ o-om : cha-guli thāyas suṃ gwo-hmaṃ ma dayāo 15
 coṇ-guli nirjan banas : parbatayā guhās j-sām asaṅkhy
 calā bathān muṇāo biśabdan hālāo khwoyāo coṇ-pani :
 calā-bathān thwo Cittasarmān khaṇaṃ : thwo swoyāo thwo
 brāhmaṇayā manan bhāraparaṃ : aho āścāry dhakaṃ :
 thwo mṛg-bathān chāy biśabdan khwolam : hanaṃ thwo- 20
 pani chu nimittin byākul jula khas : āo thathē cone ma
 khuto : thwo thāyas dhārasā : thwoyā kāraṇ nene-pani suṃ
 ma du : āo jin j-sām thana coṇāo : niscayanaṃ swoyāo cone :
 thwo mṛg-bathānayā chu jura : thwo mṛg-pani thithim
 byākul nikaṃ jula lā : thwoyā ninnitt kāraṇ dakwoṃ ji j-sām 25
 nastachāyābidyā yānāo : ji-guli hma sunānaṃ khane ma
 dayakāo : swoyāo cone dhakaṃ bhārapāo : thao hma khane
 ma dayakaṃ cha-guli thāyas coṇāo conam || thwo belas 91a
 tao-dhikal juyāo coṇ simh cha-hma : parbatayā gaṅgar dhāya
 guhāyā dvāras coṇāo khwoyāo coṇ-pani calā-bathān swoyāo 30
 conam : thwo simh gathē coṇ-hma dhārasā : mahā bīraparā-
 kram dao : mahābhayaṃkaramurti thathimṇa simh cha-hma
 khaṇāo : thwo guhās coṇ calā-bathān dakwoṃ gyānāo :
 tao-cotan khwolam : gwo-hmasenaṃ samsār dhāyā-guli

7 tha°na. 13 ālayes. 16 con : guli : asaṃkhe. 17 khoṃyāo. 20 kholam.
 26 khanye. 27 conye. 30 khoṃyāo. 32 tha°na. 34 kholam.—Always ne°,
 °nā, °nā°, °n.

thanaṃ jula dhakaṃ : gwo-hmasenaṃ thwo prāṇ tol-te-guli
 thwo thāyas jula dhakaṃ : gwo-hmasenaṃ ji mṛtyu hneone
 con ola dhakaṃ : gwo-hmasenaṃ ji putr bālakh tuni dhakaṃ :
 gwo-hmasenaṃ ji mām dao ni dhakaṃ : gwo-hmasenaṃ ji
 baub dao ni dhakaṃ : gwo-hmasenaṃ ji svāmi da nio dhakaṃ : 5
 thwote prakāraṇ calā-bathān j-sām : tao-cotan hāhākāraṇ
 bilāp yāñāo khwoyāo conaṃ || thwo swoyāo siṃhan dhālaṃ :
 he mṛgā cha-pani sakalēm gyāya ma te : cha-pani sakasenaṃ
 ji-guli bacan cha hūti neo : gathē dhārasā : nayio : nasāo
 naya ichān coñā-hma ji nake dhaka coñ-pani : cha-pani : 10
 thwote he mṛgakul chāy bilāp yāñā : bilāp yāñāo khwoyāyā
 prayojan chum ma dato : punar-bār he mṛgakul jin j-sām :
 cha-panita hīmsā yāya jurasā : cha-pani dakwoṃ pusā
 suddhā ma dayakaṃ kṣaṇamātranaṃ : bhakṣ yāyaṃ phayā :
 thwoten cha-panisen ji-guḷi bacan māny yātasā : cha polan 15 91b
 gāk naya ma khu : he mṛgā : cha-lapol-panisen saty bacan
 yāñāo : hnin ni-hma ni-hma jukwo : ji thās wāya : thathē
 ji-guli bacan thē ma yātasā : cha-pani sakasyā āyuṣ hnaone
 oyio dhakaṃ dhāsēṃ-li : mṛgayā mukhy-hma calā cha-hma
 hatā hatāsanam buruhūn komal bacan yāñāo : siṃhayā 20
 hneone oyāo bimati yātaṃ || bho banarāj siṃh cha-lapolayā
 cākar yāñāo coñā : ji-pani tā-kāraṃ mvāñāo coñāyā prayojan
 ma dato : athēnaṃ kha hlāñāo coñāyā prayojan ma dato :
 āo ji-pani mṛgakulayā saṃmat bhāṣanā yūñāo : satysatyanam
 oya : kṣaṇamātr jak coñāo oya dhakaṃ dhāyāo : mukhy- 25
 hma mṛgarāj oñāo : mṛga-bathānayā hnaone dhālaṃ : he
 mṛgā cha-pani sakalēm khwoya ma te : thana wāyo : dhakaṃ
 dhāyāo : thwote mṛgarājayā bhākhā neñāo thwo belas
 dakwo calāṃ : mṛgarājayā thās oyāo binati yātaṃ : bho
 mṛgamukhy : cha-lapolasen chu ājñā dayake tēñā : ji-panita 30
 chum upakār dao rā dhakaṃ dhāyāo : thwote bhākhā neñāo :
 mṛgamukhyan dhālaṃ : bho mṛg : mebatā yatu chum ma
 du : jhijis thwo jibayā āsrā ma dato : tao-cotan nvāya
 datasā : ni lā swo lā ma | datasā : thathēm tayār jula : ji

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1 gwo-hmasenaṃ twice. 7 khoyāo. 9 naio. 11 khoyāyā. 13 dakom.
 14 dayaka. 16 naya khu. chalapanisen. 17 juko. 21 banarā. 24 mṛkulayā.
 27 khoyāo. 30 tenā.—*Always* ne°, "nā, "nā°, "n.

nugalas jā thathē lula : cha-pani manas gathē khao dhakam
dhāyāo simhan dhākwo kha samastam mṛgakulayāta kanam :
thwote mṛgarājayā bhākhā nēnāo : mṛg-bathān sakalēnam
dhālam : bho mṛgarāj : āo chu yatn dao : o-guli upadeś
bio : kiñcit bhati mātṛ ku-hnu āyuṣ dayake gu-guli kathanam 5
mār : athē yāo dhakam dhāyāo : thwote mṛg-bathānayā
bacan nēnāo mṛgarājan dhālam : bho mṛgā āo cha-panisen
thathē yāo : gathē dhārasā : hni hni chiyā ni-hma ni-hma
mṛg gathē simhayāta biya : thwo prakāran yāsēm-li bhati
khu-nhum tā mvāya dayio dhakam : dhāo-guli nēnāo 10
calā-bathānan dhālam : bho mṛgamukhy : jio khē yāo
dhakam dhāyāo : thwote bhākhā nēnāo mṛgarājan j-sām :
hnay śal calāo nāpa sāhūti sammat yānāo punar-bār thwo-
guli bṛttānt-kha sakatām simhayāta kane dhakam : simhayā
thās onāo dhālam || bho banarāj simh : ji-pani mṛg-bathānao 15
nāpa sammat yānāo oya dhuno : āo cha-lapolasen gathē
ājñā data athē yāya jula : bho simh thaniyā dinas nisēm :
hnitham hnitham ni-hma ni-hma calā kō : ni-hma ni-hma
calā satyanam hayāo biya : ni-hmas swo-hma dhakam ājñā | 926
dayake ma te dhakam dhāyāo : thwote mṛgarājayā bhākhā 20
nēnāo simhan dhālam : he mṛgamukhy : cha-pani gyāya
ma te : thani nisēm cha-hma mṛg suddhā gana bisēkal
choya ma te : bisēkar chotasā : jin j-sām cha-pani sakalēm
bhakṣ yāya : chan saty yānāo hūo dhakam dhāyāo : thwo-
nam-li mṛgamukhyan dhālam : bho banarāj : saty mebanam 25
biyakar choya ma khu dhakam dhāyāo : thwo-hma mṛgarāj
thao āśramas onāo : dakwo mṛg munakāo : mṛgarājan
dhāram : he mṛg paribār : āo cha-pani : janm kathan
tayār juo : jin j-sām simhao nāpa sammat yānāo oya dhuno :
jhiji mṛg paribār cha-hma suddhā bisē one ma du dhakam 30
dhāla : sum gwo-hmam bisē omsā : jhiji sakalēm cha poran
gāk naya dhakam simhan dhāsēm hala : thwoten cha-
panisen sahmār yāo : thwote kāranas sum cha-hma suddhā
bisē one ma du jula : thwoten cha-pani jyeṣṭh-kathan dhāyāo

2 dhāko. 5 kamthanam. 7 bac. dhakam (for dhālam). 8 gathiyarasā.
20 dhaka. 28 kamtha. 30 bisye. dhaka. 32 dhaka. 34 kamthanam.
—*Alu yene*°, "nū, "nā", "n.

haki dhakam dhāyāo : thwote simhayā bhākhā ñeñāo jyeṣṭh-
hma calān dhālam : bho mṛgarāj : jyeṣṭ-kathan jogy ma
julo : kaneṣṭ-katham jogy julio : kaneṣṭ-kathan pramān yāya
jakam jogy dhakam jyeṣṭ-hma mṛgan dhāo-guli ñeñāo :
mṛgayā macātasen dhālam ||

5

|| | na yuktam evaṃ vacanam tad uktam :

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vṛddhasya jñānam sakalam alam tat |

āyor viśālam kṛtam eva yuktam :

katham kaṇiṣṭham maraṇam kariṣyet ||

|| he jyeṣṭ-pani : āma-thē gathē jogy juyio : bṛddhā 10
j-sām cha-pani jñān ma du : gathē dhārasā : bṛddhā juyāo
coṇ-panita : āyuṣ chum prayojan ma du : āyuṣ julam
bālakayā thukā mār : hnāpām macāta gathē syāya tēñā :
jyeṣṭ-pramān yātasā thukā : bālak mucāyāta āyu bhati
ku-nuṃ tā hāyio : hanam punar-bār kaneṣṭ-kathan yātasām : 15
mṛgamukhyayām svalp āyu juyuo : ji-pani svalp āyu juoyā
chu kha dao : thwoten jyeṣṭ-kathan yāo dhakam dhāsēm-li :
thwo belas mṛgarājan dhālam : bho bṛddh mṛg cha-pani
tam cāya ma te : thwo macātasen dhāo-guli satyanam khao :
jyeṣṭ-kathan thukā jyā yāya jogy : gathē dhārasā : bālak 20
lipā lātakusā : bhati ku-hnuṃ tao-dhikar juyāo oyio :
thwoten niścayanam jyeṣṭ-kathan yāya : dhakam punar-
bār mṛgamukhyan dhālam : he mṛgā : ji-guli kha cha hūti
neo : mebatā ma khu : ji-pani ni-hma strī puruṣam oñāo :
mṛtyu juya tayāl juyāo cone : thwo belas cha-pani sakalēm 25
oyāo : hāhākāran hālāo con wāya : bho mṛgamukhy dhakam :
thwo-guli kathan jogy ma juo dhakam : niścayanam jyeṣṭ-
kathan yāya dhakam saty bacan hlāt wāya dhakam dhāyāo :
thwote bacan ñeñāo thwo belas dakwo calā-panisen j-sām :
satyan thwo-guli bacan ñene dhakam sammat yāñāo : jyeṣṭ 30
calān dhālam : bho mṛgamukhy ji-pani sakasyām sammat
yāya dhuno : āo bilamb yāñān bhīn ma khuto : cha-lapol
bi-jyā-hūni : cha-laporayā lio lio ji-pani oya dhakam dhāram :

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2 jyaṣṭ. jogy ma julio. 5 macātapsen. 8 viśāram. yuktah. 9 kaneṣṭam.
kariṣye ||. 13 hnāpām. tenā. 15 ku-rup. 17 jyaṣṭ. 19 macātasyan.
22 jyaṣṭ kamthan. 30, 31 samamt. 32 bilab. bhīn.—*Always* ne°, ñnā, °nā°, °n.

thwonam-li mrgarājan j-sām : dakwo samastam mrg thao
 lio lio tayāo : simhayā thās thēnakar onam || thwonam-li
 simhan j-sām : calā-bathān oo swoyā ati ras tātāo dhāram :
 he mrgamukhy dhany dhany khao : wāya wāya dhakam : he
 mrg : cha-pani calā-bathān guli dao dhakam dhāo-guli 5
 nēnāo mrgamukhyan dhālam : bho banarāj simh : ji-pani
 calā-bathānayā saṅkhyā : hnay śar dao dhakam dhāyāo :
 hanam mrgamukhyan dhāram : bho banarāj simh : cha-
 laporasen ājñā dayakā-thēm ji-pani oya dhuna : cha-lapora
 jio saty bol yānāo onā-guli puray yāt oyā : thwo dakwo calā 10
 kāo dhakam simhayāta lao hlānāo : thwo-hma mrgamukhy
 lihā on julio || thwonam-li u khu-hnuyā din osēm-li : sati
 khu-hnum nisēm : hnin ni-hma ni-hma calā : mrgamukhyan
 ju[r]asām calā pāl taya yanam : thwote prakāran hnin ni- 94a
 hma ni-hma pāl taya yanam : hnay śar calāyā madhyas 15
 cha-hma sudhā leṇ ma datam : thwo thāyas mrgamukhyayā
 strī puruṣ ni-hma mātr leṇ dao ||

|| thwo belas parbatayā tvāporas coṇ-hma Cittasarmā
 nām brāhmaṇan j-sām : thwo calāyā paripāt sakatām swoyāo
 ati bismay cāyāo : manan cintanā yātam : aho āścary 20
 thathimṇa āścary jām gwo belasām swoyam ma naṇā nēnem
 ma naṇā : juyiom ma khu juom ma du : cha karmayā phalan
 thwo simhan thathimṇa bidhi yāta : hanam thwo mrg-
 pānisenam chu nimittinam thathimṇa bidhi yāta : thwo
 swoyāo ji manas adbhut cāya dhuno : hanam punar-bār : 25
 thwo hnay śal calā : thwo simhan huithan nala ma khu :
 da da chin thwo hnay śar calāyā madhyas ni-hma pusā mātr
 juyaka nala : āo thani chu chu juyi khe : jin j-sām bhinaka
 swoyāo cone dhakam : thwo-hma Cittasarmā brāhmaṇan
 j-sām : thwo mrgamukhyayā strī puruṣ ni-hma swoyāo : 30
 naṣṭachāyābidyā yānāo mi pikāo : khane ma dayakam conam
 || thwo thāyas thwo mrgamukhy-pani strī puruṣ ni-hmasayā
 sambhāṣanā kha hlātam : calān dhālam : he kānte mrgī :
 āo gathē yāya : dakwo samastam calā phuta : thaniyā di[ṇ]as 94b
 ji mṛtyu hneone thēna : ji juram simhayā thās one mār : 35

8 mrgamukhen. 10 bor. 18 tvāporas *corr. from* poras. 23 tha^{na}.
 24 tha^{ne}. 25 arbhut. 35 mṛtya.—*Always* ne^o, "nā", "nā", "n."

athabā ji mṛtyu juyāo one mārāsā : chan ji lu-manakio :
 chan lā dhālasā : pvāthas bālak dao : thwo bālakayā khvāl
 ma swosēm cha gathē mṛtyu juya : athabā pvāthas bālak
 mucā ma dusā : jhiji ni-hmaṃ cha-polan mṛtyu juya bhiñ
 dhakaṃ dhāyāo : thwote mṛgayā bhākhā nēñāo gurbiñ 5
 mṛgī gyāñāo tao-cotan bilāp yāñāo dhālam : bho svāmi : āo
 ji gathē juyio : chu gati juyio : thathēm ji bisē oñāo gana
 one : suyāke śaran one : cha jatti mṛtyu jusēm-li ji mvāñāo
 coñāyā chu prayojan dao : svāmi ma dayakāo cone māsēm-li :
 thwo gurbiñ juyāyām guṇ chum ma du : he svāmi cha j-sām : 10
 banarāj sinhayā thās one ma te : thwo sinhayā naya mārāsā :
 thana oyāo jhiji ni-hmaṃ nal oyio : biśeṣan cha dhārasā
 rājā juyāo coñ-hma : cha oyā thās onasā : ji julam chao
 samsarg jula : cha mṛtyu julasā : jim mṛtyu juya : cha jioy
 jurasā : jim jioy juya dhakaṃ mṛgīn dhāo-guli nēñāo mṛgan 15
 dhālam : he kānte he priye : chan dhāyā-thē juyio ma khu :
 gathē dhārasā : cha julam gurbiñ juo-hma : thwoten cha
 mṛtyu juya ma jio : | cha mṛtyu jusēm-li chan garbhas coñ
 bālak mucāyā chu gati juyio dhakaṃ dhāyāo : thwote
 bhākhā nēñāo : mṛgīn dhālam : he svāmi jhiji ni-hmaṃ 20
 sinphan bhog yāsēm-li : janmapratiṣṭhā dakwoṃ korajita :
 jhiji jatti ma dasēm-li : thwo garbhas coñ-hma bālakayā
 māyā chāy : gwo-hma banarāj sinphan jhijita bhog ma
 yātasā : jhiji ni-hmayām bistār āyus juyu : thwoten jhiji
 ni-hmaṃ sinhayā thās oñāo : kṣamā phon one nuyo dhakaṃ 25
 dhāyāo : thwote strīyā bhākhā nēñāo : mṛgan dhāram : he
 kānte dhany dhany cha khao : chan gathē dhāla athē jin
 yāya : jhiji ni-hmaṃ one nuyo dhakaṃ dhāyāo : dakwo
 sālūti dhunakāo : ni-hma strī puruṣayā thithim kha hlāñāo
 sinhayā thās thēnakal onam || 30

thwonam-li sinphan dhālam : bho mṛgamukhy : cha chāy
 bilamb yāñāo coñā : chan haya-guli belā bitay jula : calāta
 gana choyā : cha-hma mātr jak boñāo ola : dhakaṃ dhāyāo :
 thwote banarāj sinhayā bhākhā nēñāo : thwo belas mṛgamu-
 khyan j-sām komal bacan yāñāo sinhayā hñeone bimati 35

2 chaṇṇa. 4 chalapolan. bhine. 6 jñāñāo. 8 svāñāo. 9 conye.
 30 thyanaka onam.—Always ne°, "nā, "nā", "n.

yātaṃ : bho mṛgendr banarāj : calā dakwoṃ hayāo biya
 dhuna : āo cha-hma suddhāṃt ma dato : kṣamā phone
 dhaka oyā : ji-pani ni-hmaṃ mātr śeṣ dao ni : punar-bār | 95b
 bho banarāj : cha-lapolayā sebak ji-pani ni-hma mṛtyu yāya
 lā : jioy lā : cha-lapol sebā yāñāo coñā-guli thanin da chi dato : 5
 āo ji-panita kṣamā yāsē bi-jyāya mār : dhakaṃ bimati yātaṃ :
 thanaṃ-li siṃhan dhāraṃ : bho mṛgamukhy aho āścāry :
 thanin da chi data lā : jin jāṃ bhālaṃ ma phayā dhakaṃ
 dhāyāo : thwote bhākhā ñeñāo mṛgamukhyan dhāraṃ : bho
 banarāj siṃh : da jbi da dao-gu ma khu : da da chi nāpaṃ 10
 gathē ona-guli ma sira : bho mṛgendr : cha-laporayā chu
 karmayā phalan thwo hnay śal calā śuny jula : āo thaniyā
 ji-pani strī puruṣ ni-hma dao ni : thwo ji kalātayā dhārasā :
 gurbiṇī juyāo coñ : thwoten cha-laporayā kṛpā karuṇā
 daosā : ji-pani ni-hma khu-hnuṃ jioy juyake mār dhakaṃ 15
 dhāyāo : thwonam-li siṃhan dhāraṃ : bho mṛgamukhy
 dhany dhany cha khao : gyāya ma te : cha-pani ni-
 hmaṃ jin naya ma khato : cha-pani thao ēyā thās hūni
 dhakaṃ dhāyāo : thwo siṃh thwo thās tor-tāo : meb thās
 onam || thwonam-li thwo calā ni-hmaṃ thao āśramas oñāo 20
 ati harṣ yāñāo sukhan coñ jura ||

|| thanaṃ-li parbatayā tvāporas coñ-hma Cittaśarmā
 brāhmaṇan j-sām : thwo-pani bistār sakatāṃ swoyāo : ati | 96a
 āścāry cāyāo : thwote dhāraṃ : aho āścāry : thathimṇā
 āścāry jāṃ jin ganaṃ swoyaṃ ma nāñā : chu karmayā phalan : 25
 thwo mṛg-pani thathimṇā mat jula : chu karmayā bhukta-
 mānan thwo calā ni-hma jak bacay jula : chu karmayā
 bipākan siṃhan thwo calā dakwoṃ bhog yāta khe : thwoyā
 hetu kāran gana oñāo suyāke ñen one dhakaṃ thwote dhāyāo :
 jap tap dhyān yāñāo : thwo brāhmaṇ ananaṃ mele one 30
 dhakaṃ onam : thwote prakāran o-o Bārānasī dhāyā Kāśī
 deśas thēnakāo : thwoyā nimitt ñeñāo julaṃ : sunānaṃ
 thwoyā nimitt thathē dhaka kane sāmārth ma du : thwonam-
 li thathē ju-juṃ Samantakusum dhāyā ujhānas thēnaṃ :
 thwo-guli udyānabhūmis thwo brāhmaṇan j-sām : śrī 3 35

1 dakom. 5 da kṣi. 12 hlai śal. 15 juyike. 19 meo for meb. 24 ācāry.
 tha'ne. 26 tha'na. 33 kanye.—Always ne°, nā°, nā°, n, except nyan 29.

Gautam Tathāgatayā sabhāmaṇḍal dayakā bi-*jiyāk-guli*
 khaṇaṃ || thwo belas thwo brāhmaṇayā manas ati haṣṣ
 juyāo : śrī bhagabānaya thās onāo āsīrbād tayāo ekāntas
 jog dhyān yānāo conaṃ ||

|| thanaṃ-li śrī bhagabānan j-sāṃ : bicār saṃcār yāsē bi- 5
 jyātāṃ : he brāhmaṇ cha ganān oyā : chu kāraṇas oyā
 dhakaṃ ājñā dayakasēṃ-li : brāhmaṇan bimati yātaṃ :
 he Gautam munīśvar : ji meb ma khu : jī julāṃ Samāgam
 dhāyā nām janapad sthāna | s bās yānaṃ coṇ-hma Cittaśarmā 96/

dhāyā nām brāhmaṇ thukā : ji jurāṃ aneg deś deśāntar 10
 hilāo oyā : ji bhāgyayā prabhāban cha-lapor Gautam
 Tathāgat darśan lāta : dhakaṃ bimati yānāo : thwote
 bimati neñāo śrī 3 Gautam munīśvaran ājñā dayakaraṃ :
 he brāhmaṇ chuyā nimittin cha j-sāṃ deś deśāntar hilāo
 juyā dhakaṃ ājñā dayakasēṃ-li : brāhmaṇan dhāraṃ : he 15
 Gautam mebatā kāraṇas ma khu : gathē dhārasā : thwo
 saṃsāras dhāyā-guli asār : asaṅkhy duḥkhayā pāsan ciñāo
 tayā-guli : hanāṃ asaṅkhy bipati utpatti juo : kebal māyān
 jukwo tok pusē tayā-guli : guṇ kirti dhāyā-guli chuṃ ma du :
 thwote juo thās ji-pani ni-hma dāju kijāyā bhāgyayā phalan : 20
 thithim biruddh juyāo : thao āsraṃ tol-tāo deś deśāntar
 hilāo : ji thana oyā belas cha-guli banakhaṇḍas adbhut
 nirguṇ saṃsār swoyāo o-om thana thēna : dhakaṃ dhāyāo :
 thwote bhākhā neñāo śrī bhagabānan ājñā dayakaraṃ : he
 brāhmaṇ chan thwo saṃsār nirguṇ dhakaṃ chāy dhāyā : 25
 chan chu adbhut swoyāo oyā : dhakaṃ dhāyāo : thwote
 ājñā neñāo : brāhmaṇan dhālaṃ : bho Gautam Tathāgat :
 jin swoyāo oyā-|guli adbhut bṛttānt sakatāṃ bimati yāya : 97a
 bho Tathāgat : ji janmāntaras thathimṇa āsāry gwo
 belasaṃ swoyaṃ ma nañā neneṃ ma nañā dhakaṃ dhāyāo- 30
 guli neñāo : śrī bhagabānan ājñā dayakaraṃ : he brāhmaṇ
 chan j-sāṃ : hetu juo-guli dakwoṃ ji hneone dhāo dhakaṃ
 ājñā dayakaraṃ : thwote ājñā neñāo : brāhmaṇan dhāraṃ :
 he Gautam jin bimati yāya : cha-guli banakhaṇḍas hnay
 sār mṛg-bathān muñāo coṇ : thwo-pani tao-cotan bilāp 35

6 brāhmaṇ corr. from brāluna. 9 yānem. 19 juko. 23 avayāyāo.
 25 dhaka. 29 tha^one. 34 yāye. mṛgathān.—*Alleys* ne^o, "nā", "nā", "n.

yāñāo coñ : gwo-hmañ ji putrayāta sunaṃ pratipār yāyuo
 dhakaṃ thwote prakāraṇ bilāp yāñā coñ : thathē coñ belas :
 mahā parākramā a-ghoramurti banarāj siṃh cha-hma oyāo :
 parbatayā dvāras coñāo : thwo calāta naya dhakaṃ swoyāo
 conaṃ : thwo calā-bathān tao-cotan bilāp yātaṃ || thanaṃ- 5
 li jīm chuṃ juyī dhakaṃ mahā bismay cāyāo coñā : hanaṃ
 parbatayā cwoś coñāo : naṣṭachāyābidyā yāñāo meban
 ma khanaka coñā : thwonaṃ-li mṛgas dakwo mukhy-hma
 calān j-sāṃ ekāntas coñāo : siṃhao nāpa saṃmat yāñāo :
 punar-bār lihā oyāo calā-bathānao saṃmat yāñāo : hñin 10
 ni-hma ni-hma calā : da da chinaṃ hnay śal mṛg siṃhan
 bhog yātaṃ : tha|naṃ-li lipotas : mṛgamukhyayā strī puruṣ 97b
 ni-hma mātr śeṣ li pikāo tala : thwonaṃ-li thwo mṛg mṛgi
 ni-hmasayā thithiṃ saṃbhāsanā yāñāo : param bilāp yāñāo :
 gurbiṇī mṛgī sahitaṃ siṃhayā thās oñāo anek prakāraṇ bimati 15
 yātaṃ : thwonaṃ-li siṃhan j-sāṃ thwo calā ni-hmasayā
 bimati ñeñāo : ati karuṇā cāyāo : thwo-pani ni-hmañ
 li choyāo halaṃ : thwonaṃ-li siṃh j-sāṃ ananaṃ meb
 thānas onāṃ || thwonaṃ-li thwo calā ni-hmañ ati
 ras tāyāo : thāo āśramasaṃ onāṃ || bho Gautam : tha- 20
 thimñā āścāry jāṃ gwo belasaṃ swoyaṃ ma nañā : ñenem
 ma nañā : chu karmayā phalaṃ thwo ni-hma calā jak ma
 nala : punar-bār chu karmayā prabhāban thwo hnay śal calā
 jak bhakṣ yāta : thathimñā saṃsār swoyāo oyā : he Gautam :
 ji julāṃ āścāry cāya dhuno : thwoyā nimitt ājñā dayakio : 25
 dhakaṃ bimati yāsēm-li : śrī bhagabānan ājñā dayakalaṃ :
 he brāhmaṇ chan hetu juo-guli sakatāṃ kane ñeo : gathē
 dhārasā ||

cha-guli deśas Suranāgarī dhāyā nām nagaras Suradarp
 dhāyā nām rājā dasēm coñ : thwo rājāyā Surasen dhāyā 30
 nām mantrī cha-hma dasēm coñ : thwo rājāyā kalāt Birāsaba-
 ti dhāyā nām rāni cha-hma dasēm coñ : hanaṃ caturaṅga-
 balan saṃyukt juo thathimñā-hma rājāyā cha-guli samayas :
 par simānayā Bijayasen nām rājān rājy kāya dhakaṃ : sara :

98a

4, 6 dhaka. 7 cos. 9 ekāntas *corr. from* entas. 10 samant. 13 li pikāo.
 20 tha^{ne}. 24 tha^{na}. 29 suradaryya. 33 tha^{na}. 34 rājyā. śara.—
Always ne°, nā°, nā°, °n.

kisi: rath: sainy thwote caya-pē dor sainyasenam nānā
 prakārayā śastr: astr jonakāo: kabacan puñāo: mahā
 a-ghor juddh yāñāo: bisrām yāñāo cona: thwo sainyagan-
 pani ukhē thukhē sakabhanam bhay phāyakal julam: punar-
 bār hanam: thwo caya-pē dor sainyan ghiray yāñāo conam: 5
 thwonam-li Suranāgarī nām nagarayā: mantri sahitan
 hnay śar prajā-lok-panisen dhan drabyas lobh tayāo: thao
 rājakulas droh yāñāo: thao rājyas ma conasē mebayā
 rājyas purā onam: thwo swoyāo rājān chum dhāya ma
 phayāo: dinamukh yāñāo conam: thanam-li Surasen 10
 mantrin j-sām: hatāsanam rājāyā thās onāo khwoyāo
 bimati yātam: bho mahārāj: dhīry yāo: āo chu jatn
 yāya: senāpati sahit hnay śar prajān jhiji kulasam droh
 yāñāo: paracakr rājāyāke purāo ona: thwo gathē khao
 dhakam dhāyāo: thwote mantriya bhākhā neñāo rājān 15
 dhāram: he mantri thwo prajā-lok thātas taya-guli sām¹ marth 98b
 ma data: āo chu yāya thaniyā abasaras ji mandabhāgy jura
 dhakam dhāyāo: cha thāyas sā-gvāth cha-gulis bisē onāo
 conam: thwonam-li Surasen mantrin j-sām: thao phakwo
 juddh yāñāo ananam cha-guli mārgan gal-potas sarayā ghāl 20
 juyakāo bisē onam || thanam-li Bijayasen nām rājān j-sām:
 thwo Suranāgarī nagar dakwom rajayi yāk julo: thwonam-li
 prajā sainy dakwosao nāpam sāhūti sammat yāñāo: bodh
 biyāo thao pakṣ hnay sar prajā senāpatiyāta prasād biyāo
 māny yāñāo talam: thwo belas Bijayasen nām rājān j-sām: 25
 rājy kāyāo: param suktan conam ||
 || he brāhmaṇ: thwote prakār jusēm-li: thwoyā abhimā-
 nanam thwo Suradarp rājā kālāgat juyāo: thwo-guli bana-
 khaṇḍas banarāj simh juyāo janm juyāo coñ thwo simh meb
 khane ma te: hanam thwo-guli banakhaṇḍas hnay śar 30
 mṛg-bathānam meb ma khu: thwo-pani juram hnay śar
 prajā thukā: thwo prajā-lokasen rājāyāta droh yāñāyā pāpan
 mṛg janm juyāo coñ: hanam thwo mṛgamukhy-pani ni-hma
 julam svāmi drohī ma juoyā kāranas: thwo simphan bhakṣ
 ma yāta: he brāhmaṇ | thwote prakāran thwo manuṣy- 35 90a

1 pye. 4 ukhye thukhya. 5 pye dvor. 8 conase. 11 khoyāo. 19 phako.
 21 bise. 22 rājāyi. 23 senya.—Always ne°, nā, nā°, n.

lokan thaman yāñā karmayā phal thamanam bhog yāñāo
 julam : dhakam śrī 3 Gautam Tathāgatan ājñā dayaku-guli
 neñāo : brāhmaṇan dhālam : he bhagaban he Gautam : thwo
 samsāras thaman yāñā karmayā phal thamanam bhuktamān
 yāya mār dhaka jin ma siyā dhakam dhāyāo : thwote bhākhā 5
 neñāo śrī bhagabānan ājñā dayakaram : he brāhmaṇ :
 thwoten bhiñ karm yātasā : bhiñ-guli phal bhuktamān yāya
 dayio : ma bhiñ karm yātasā ma bhiñ phal bhuktamān yāya
 mario : thwoten chan siyake mār : bho brāhmaṇ thwo hnay
 sar mṛg-bathān thaman yāñā karmayā phalan : punar-bār 10
 hnas janm narakas bās juyio : hanam punar-bār : thwo
 Suradarp rājā j-sām : thwo simhayā janm tor-tāo cha-guli
 nagaras tao-dhañ-hma rājā juyāo : janm juyio : punar-bār
 thwo-hma mantri : thwo-hma rājāyā ati ma-tēñā-hma mantri
 juyio : he brāhmaṇ : thwoten rājadroh dhāyā-guli mahā 15
 a-ghor pāp thukā : dhakam ājñā dayaku-guli neñāo : brāhma-
 ṇan bimati yātam : he bhagaban dhany dhany khao : āo jin
 dharm adharmayā phal siya dhuno dhakam dhāsēp-li : śrī | 996
 bhagabānan ājñā dayakaram : he brāhmaṇ asaṅkhy kha
 hlāñāyām chuṃ prayojan ma du : svāmibhakti juyāyā 20
 phalan lābh dayuo : svāmibhaktiyā tao-cotan tej badhay
 juyio : he brāhmaṇ svāmi droh yāñāyā a-ghor pāp : svāmi
 droh yāñānam narakas bās lāyio || dhakam ājñā dayaku-
 guli neñāo brāhmaṇan dhāram : he Gautam ji bodh juya
 dhuno : thwo samsār māyān dayakāo tayā : thwo śārīram 25
 dhithkār : he bhagaban jita j-sām prasiddh juyāo coñ-guli
 byākaraṇ bisē bi-jyā-hūni dhakam dhāyāo : thwo-guli
 Samantakusum nām udyānas svān thwoyāo śrī Gautam
 Tathāgatayāta puja yāñāo : swo cākar pradakṣiṇā yāñāo :
 śiran bhok pusē namaskār yāñāo puspārohan yātam || 30
 thwo swoyāo śrī bhagabānan ājñā dayakaram : he brāhmaṇ :
 sādhu sādhu cha khao : chan j-sām purb janmayā punyayā
 pusā bhati dao : hanam chan j-sām deś deśāntar hilāo :
 Buddhakṣetras j-sām : banakhaṇḍas j-sām : chan sukt
 karm yāñāo ola : hanam thwo samsārāyā biṣayabāsanā tor- 35

7 bhīṃne. bhīne-guli. 8 bhīne (bis). 9 siyeke. 12 simhayāta. 13 tao-
 dhan-hma. 26 dhikār.—Always ne°, nā, nā°, n.

tão : cha thana o : he brāhmaṇ : cha j-sām Citrākṣ dhāyā
 nām Tathāgat juyāo puṣā yāya jogy juyāo | samyaksam-
 buddh dhāyakāo : bidyāyā carāṇaṇ sampurn juyākāo : 100a
 sugat dhāyakāo : lokayāta karuṇā taya phayāo : anuttara-
 jñān lānāo : puruṣayā sārathi juyāo : deb manuṣyayā guru 5
 juyāo : Buddh bhagabān dhāyakāo cone phaya mār dhakam
 śrī 3 Gautam Tathāgatan byākaraṇ bilam || thwote śrī
 Tathāgatayā ājñā nēnāo thwo Cittasarmā nām brāhmaṇaṇ
 j-sām manas ati harṣamān yānāo śrī 3 bhagabānayāta
 swo cākar pradakṣiṇā yānāo : śīraṇ bhok pusē namaskār 10
 yānāo : dakṣiṇā caḍhāy yānāo : thao āśramas one dhakam
 berā kāyāo lihā onam || thwo belas sabhā-lok dakwo thao
 thao āśramasam lihā on julo ||
 || iti śrivicitrakarnikāvadānoddhṛte nepālabbhākāḥ saptamo
 'dhyāyaḥ || 7 || 15

VIII

|| thanam-li cha-guli samayas : Kapilabastu dhāyā mahā
 nagaras : śrī 3 śākyasiṃh bhagabān bi-jyāk jula : gwo-guli
 prakāraṇ bi-jyāta dhārasā : deb-gaṇ : nāg-gaṇ : yakṣ-gaṇ :
 gandharb-gaṇ : asur-gaṇ : thwote sabhān sahit yānāo : 20
 hanam ne śal bhikṣu-panisen samyukt yānāo : hanam
 bodhisatv-gaṇaṇ uyakāo | ādar bhāb yātakāo : puṣā māny 100b
 yātakāo bi-jyāk ||

thathimṇa samayas : Karkaś dhāyā nām grām cha-guli
 dasēm coṇ : thwo grāmas Cakit dhāyā nām dut cha-hma 25
 basarapaṇ coṇ : thwo dut juyio gathimṇa dhārasā : mahā
 dhurt : mahā catur : bāk yāya sao : thathimṇa dutan j-sām :
 thao byāpār yānam coṇ : thwo-hma dutayā Suraśikā dhāyā
 nām kalāt dasēm coṇ : thwo strī ati paramasundarī : para-
 puruṣao ati ras dao : lok-pani mohan dao : thathimṇa strīo 30
 thwo dūtao ni-hma strī puruṣ sukhanam coṇ jula || thwonam-
 li : cha hnuyā dinas : meb-hma dūt cha-hmasenam j-sām :

1 Citrākhyā. 11 dhaka. 14 °ddhṛta nepāra°. 15 °dhyāya ||. 17 on the
 margin cakita duta : urddhajātā nāma rākṣasa. 24 tha°no. 26 baśa°
 ga°ne. 27 tha°na. 28 yānem. 30 atiras dao : atirasān dao. tha°na.
 32 meo-hma.—*Always* ne°, 'nā, °nā, °n.

thwo Cakit dutayā kalāt kāyāo : thwoyā dhan sampatti
 dakwoṃ heyakāo kālaṃ : thanaṃ-li thwo Cakit nām dut
 j-sām : mahā duḥkh juyakāo : amān swoyāo : thao ches
 khvāl malin yāñāo conaṃ || thanaṃ-li misān dhālaṃ : he
 svāmi : āo chu yāya : thwo dutayāta gathē lāy biya : dhakaṃ 5
 dhāsēṃ-li : puruṣan dhālaṃ : he kānte he priye : āo ji
 sāma|rth ma data : āo jin chu yāya : ji julāṃ abhāgi jula : 101a
 suṃ gwo-hmaṃ dut cha-hmasen nāpaṃ jitay yātakāo cone
 mār : ji julāṃ daibayogayā phalan sadā sampatti dakwoṃ
 phuta : āo jin j-sām dut-karm yāya ma phūto dhakaṃ 10
 dhāyāo : thwote bhākhā neñāo : strīn dhāraṃ : he svāmi
 ā chu yāya : dhiry yāo : chana j-sām dut-byāpār yāñā-guli
 byarth thukā : chan j-sām ajñānamārgas calay yāta :
 thwoten thukā : annapānahīn jula dhakaṃ ni-hma strī
 puruṣayā kha hlāñāo : Cakitan dhālaṃ : he strī : āo ji 15
 janmaṃ dhītkār : jhiji ni-hmasayā chuṃ annapān bastukan
 hin juyakāo cone mār : āo jatn chuṃ ma data : āo grāmas
 j-sām : deśas j-sām : banas j-sām : chuṃ bhati phoñāo :
 āhār yāya : ji jurāṃ paradeś one jula dhakaṃ dhāo-guli
 neñāo strīn dhālaṃ : he svāmi : chu nimittin paradeśas 20
 one dhāyā : chu jñānan one tēñā : jap tap dhyān ju samjukt
 juyāo : mokṣapaḍ lāya nimittin : sādhu sajjan-pani tapoban
 ona : chan dhārasā : jñānaṃ ma du : sādhuṃ ma khu jap
 tapan samjukt juoṃ ma khu : cha jurāṃ dut juyāo coñ-hma :
 ajñānamārgas coñ-hmaṃ : thwoten cha chu nimittin tapoban 25
 one dhakaṃ dhā|yio || thwoten tapoban one ma te dhakaṃ 101b
 dhāo-guli neñāo : puruṣan dhālaṃ : he kānte āma chan chu
 kha hlāñā : āma kha hlākāṃ byarth : daiban yāyio-guli :
 ma yākio-hma su dao : he kānte : ji julāṃ nīscayanāṃ
 tapoban one jula : cha oyio rā ma oyio rā : dhakaṃ dhāsēṃ-li : 30
 thwo belas : strīn dhālaṃ : bho svāmi : ji julāṃ chao samsarg
 ma khu rā : jin j-sām jogy ajogy kha thukā hlāñā : he
 svāmi : ji jurāṃ abaśyanāṃ chao nāpa oya dhakaṃ dhāo-
 guli neñāo : puruṣan dhāraṃ : he kānte : chan jatti ji tor-te

2 kva in dakva indistinct. 10 phūta. 12 chama. 21 tenā : 22 sarjan.
 32 jogy ajo kha.—Always ne°, "nā, "nā", "n, except neñao 20.

ma khu dhālasā : jhijis one nuyo dhakaṃ ni-hma strī puruṣ
tapoban oñ jula ||

thwonam-li thās thās patim bās yāñāo : banayā phal mul
āhār yāñāo o-om : cha thāyas durabhūbanas banayā gakarās :
manoram sthān thēnam : thwo thāyas : Cakit nām dūtan 5
j-sām : strījanao nāpa ratikrīḍā yāñāo : ni-hma strī puruṣaṃ
biśrām yāñāo conaṃ || thwo thāyas Urddhajatā nām rākṣas
cha-hma olaṃ : thwo rākṣas juyi gathimña dhārasā : mahā
a-ghoramurti swoya nāpa bhayaṃkar : ati gyāñā-pu :
mahā bal lāk : thathimña-hma rākṣas cha-hma : thwo 10
manoram nām gulās oyāo : thwo strī puruṣ ni-hma biśrām
yāñāṃ | coñ-pani khanaṃ || thwo swoyāo thwo-pani thās
thēnaka oñāo dhālaṃ : he manuṣy : cha-pani thana chāy
oyā : thana chāya coñā : thwo ji āsramas coñāyā kāran
chu dhakaṃ rākṣasan dhāo-guli neñāo : thwonam-li Cakit 15
nām dūtan dhālaṃ : he rākṣas : thana oyāyā kāran mebatā
ma khu : ji-pani julaṃ tao-cotan daridr juyāo : naya-guli
twone-guli bastuk ma dayāo ji-pani thana oyā : chan-guli
āśram dhaka jin ma siyā : thwo thāyas ati cone tu chuñā-pu
swoyāo : ji-pani thana coñā dhakaṃ dhāyāo : thwote 20
bhākhā neñāo : rākṣasan dhālaṃ : he mānab cha-pani daridr
juyio ma khu : kaṃgār juyiom ma khu : asamarth dayio
ma khu : cha-pani asamarth j-sām : thana gathē oya phayio :
biśeṣanaṃ dhārasā : thao kalāt nāpaṃ boñāo ola : chan
j-sām : jio nāpa juddh yāñāo jitay yāya dhaka thukā : cha- 25
pani thana olaṃ || āo cha-pani gana one cāo : ji hastas
lāta : cha-pani ni-hmaṃ abaśyanam bhakṣ yāya dhakaṃ :
lā-hātam bo-bo syāñāo : timtim hnuyāo : lā-pā dāyāo sanaṃ ||
thanam-li Cakit nām dutayā strī puruṣ ni-hmaṃ tharatha-
rāyamānan gyāñāo : svar khā-khā tucakāo rākṣasayāke 30
bimati yātaṃ : bho rākṣas : ji-pani julaṃ abaśyanam |
dardr khao : ji-pani uparas kṣamā yāya mār : ji-pani julaṃ
chum yāya sāmāth ma du : ji juram meb dutasen jitay
yāñāo : sampatti dakwom phuñāo ona : hanam : che :

102a

102b

5 hūtan. 8 gathimne. 10 tha^{na}. 12 yānem. 17 ji-pani | pani.
18 tone-guli. 19 thayas. chunā-puyāo. 22 amarth. 30 jñāñāo. 33 sāma du.
34 phuñāo.—Always ne^o, ^{na}, ^{na}, ^{na}.

bu ādinam ma dato : thwoten chum ann bastuk naya ma
 dayāo : thwoten ana one hen ma siyāo : thwo banas oyā :
 bho rākṣas ji jñān dayāo oyā ma khu : hanam dharm karm
 dān yāya dhakam oyā ma khu : ji julam annapān ma dayāo
 jak nīscayanam thana oyā : thwoten ji-panita kṣamā yāya 5
 mār dhakam dhāo-guli ñeñāo : rākṣasan dhālam : he mānab
 cha-panisen dhāo-guli ñene dhuno || cha-pani juram jita
 āhār bio ola : ji julam ati pi-tyāk-hma : thwo thān jula ji
 thukā : thao thās oo-hma gathē tor-te : bho mānab : cha-
 pani ni-hmam naya ma khu : cha cha-hma jak naya : athabā 10
 chan j-sām chan kalāt jita birasā : chanata tor-tāo choya :
 chan kalāt cha-hma jak yanake : he manuṣy : āo chan chu
 dhāyā bilambh yāñāyā prayojan ma dato : chan jib tor-te
 lā : chan kalāt tor-te lā : nitās chatā yāo || he manuṣy :
 ji julam ati pi-tyāta : bilambh yāñāyā chu jyā dao : chan 15
 julam jio nāpa juddh yāya nimittin thukā thana ola : cha
 julam māyān oo-hma juya mār dhakam dhāyāo : dhal-wā
 swok luñāo : | hūm hūm karan timtim hnuyāo : lā-hāth 103a
 boya boya syāñāo : lā-pā dāyāo : hyāuk mikhā kañāo : ati
 bhayamkar rup yāñāo olam || 20

thwo rākṣas swoyāo : Cakit nām-hma dutan j-sām : ati
 trās cāyā : svar khā-khā tucakāo bimati yātam : bho bana-
 rākṣas : āsē āsē thathēm naya ma te : kṣanamātr bilambh
 yāo : ji-pani ni-hmasayā sāhūti nim yāya : thwoniya
 abasaras ji-pani chan hastas lāta : ji-pani gana bisē one : 25
 sammat bhati yāya dhakam dhāyāo : thwote bhākhā ñeñāo :
 thwo rākṣasan j-sām : ahamkārasabdhan dhālam : he
 manuṣy : cha-pani chu sammat yāya tēñā sammat yāo :
 asaṃkhy kha hlāñāo bilambh yāñān byarth juyio : dhakam
 dhāo-guli ñeñāo : ni-hma strī puruṣayā sammat yātam || 30
 thwonam-li puruṣan dhālam : he kānte āo chu jatn yāya :
 hāhā deban gathimna sāsti yāya ēo : chanata gathē tor-te :
 āo thwo thāyas jam jhiji ni-hma bāya mār : athabā hanam :
 jita rākṣasan bhog yātasām : athēnam jhiji biyog juya mār :
 āo gathē yāya mār : jin jam chum ma sira : dhakam dhāo- 35

10 amthabā. 15 bilabh. 21 nā-hma. 23 āsyē (2). 25 bise. 28 tenā
 samat. 32 ga^{ne}. yāya yeo.—*Always ne*°, *nā*°, *nā*°, *n*.

guli ñeñão: strīn dhālam: bho puruṣ āo chu jatn yāya:
 cha rākṣasan bhakṣ yāsēm-li: ji mvāñão conāyā chu pra-
 yojan: athabā cha jioy rā: abasar dao ni: punar-bār ji
 stri-jāti thwo rākṣa|san naya ichā yāyuo rā ma yāyuo rā: 103b
 thwote ñene-guli jakam jatn dao ni: bho puruṣ āo bilambh 5
 yāñāyā chum prayojan ma dato: bilambh yātasā: thwo
 rākṣasan j-sām: ati krodh yāñão: jhiji ni-hmam bhakṣ
 yāyuo: thwoten bilamb yāya ma khato dhakam strīn dhāo-
 guli ñeñão: puruṣan dhālam: he kānte jin jāp ma siyā:
 chan j-sām: gu-gu kathan uddhār ju u-gu kathan yāo dhakam 10
 dhāyāo: malin khvāl yāñão conam: thwonam-li: thwo
 strī j-sā: dañão mṛtyu juosā: jioy jurasām: rākṣasao
 nāpa kha hlāya dhakam: rākṣasayā khvāl swoyāo dhāram:
 he rākṣas thaniyā dinas abaśyanam ji-pani chan lā-hātas
 lāta: āo kha cha hūti sammat yāya: gathē dhārasā: ji lā 15
 dhāsā: misā-jāt: ji puruṣ cha-hma bhakṣ yāya ma te:
 dhakam dhāo-guli ñeñão: rākṣasan thwote yātasā jio
 dhakam dhāyāo: thao āsram: parbatayā guhās thwo
 misā duta boña yanam ||

thwo guhā juyi gathimña dhārasā: nānā prakārayā ratn 20
 thunāo tayā: subam rupayā kothā kothā dao: hanam mut-
 mālā khāyāo tayā dao: ati bismay cāyāo conam: thanam-li
 rākṣasan striyā hñeone dhālam: he mānuṣi strī: cha gyāya
 ma te: sukhan bhuktamān yāo: jhiji kothās | ann: pān: 104a
 bastr: nānā prakārayā tisā dao: thwo sakatām chan khusi 25
 jula: āo jio strī puruṣ yāya: chan ichā thē thwo ches hmi-
 tào paramānandan coo: dhakam dhāo-guli ñeñão strīn
 dhālam: bho rākṣas āo jin gulita kha hlāya: ji julam chan
 adhikār jula: āo ji thwo banan lihā oneyāta deś grām tīrth
 pulāo oneta jin la ma sila: bho svāmi: ji julam abalā-jāti: 30
 ji daibayā yogan thana ola: bho svāmi thanayā ācār:
 byabahār jin ma siyā ni: ji juram che: bu: keb: kutumb
 ityādi sakatām cha-lapor jula: dhakam dhāo-guli ñeñão:
 rākṣasan dhālam: ji bhāgyayā prabāban mahā hetu juyāo
 ola: ji daibayā samjogan thaniyā dinas thathimña phal 35

4 rākṣa | n. 5 jakam jakam. 7 krodh. 10 kamthan twice. 11 malin.
 19 bone yanam. 20 ga^ane. 35 tha^ana.—Always ne^a, ñā, ñā^a, ñi, except
 nene-guliṣ.

lāya dhuno dhakam dhāyāo : thanam-li rākṣasan j-sām :
 kṣanamātr kha hlānāo : naya twone bastuk samastam
 bhinaka rajanā yānāo : samtoṣ yātam || hanam nānā
 prakārayā bastran punakāo talam : thanam-li thwo misā :
 āścāry cāyāo hmutun chu dhāya ma chālāo : nugalan jak 5
 bhārapāo conam : aho āścāry : gathimna bilās dhakam :
 thathimna banamadhya thathiṇa bastuk gwo belasam nenem
 ma nānā : thwo thāyas thathimna bastuk sunān thana
 taya hala : thathimna subarṇ rupayā ches : nā|nā pra- 104b
 kārayā ratnamālā ādin khāyāo tayā dao : thwo jāp rākṣas 10
 juyio ma khu : tao-dhañ deb nikam juya phao dhakam :
 manas ati haṣamān yānāo conam || thanam-li thwo rā-
 kṣasayā j-sām : kāmaraṣ uthay juyāo : thwo abalāyāta samast
 bastukan samtoṣ yānāo : aneg prakāran rasaraṅgayā khyār
 yānāo : ālīṅgan cumban yānāo : mānuṣio : rākṣasao param 15
 sukhan coñ jula : thwonam-li thwote prakāran ratikriḍā
 yānāo co-cwom : mās la chi dayāo onam : thwo belas thwo-
 hma Surasikā nām strijanayā puruṣ : Cakit nām dutayā
 j-sām : banas coñ phal mul āhār yānāo : thwo-gulimanoram
 thānas oyāo : hnitham hnitham thao strī swoya dhakam 20
 oyio : thwo belas thwo dulayū thao strīo nāpa rākṣasan
 j-sā : ratikriḍā-khyāl yāk-guli swoyāo : ati amān cāyāo :
 thao kalāt jak lu-manakāo conam ||

thwonam-li cha hnuyā dinas tīrthabāsī brāhmaṇ cha-hma
 thēnakar olaṃ : oyāo thwo brāhmaṇan j-sām : thwo Cakit 25
 nām dutayāta bicār yātam : bho puruṣ : cha thana chāy
 coñā : cha su khao : thathiṇa nirjan banas cha gathē oyā
 dhakam dhāo-guli nēnāo : thwo dutan j-sām : tīrthabāsī
 brāhmaṇayā tuti ni pāsam | bhok puyāo namaskār yānāo 105a
 dhālam : bho brāhmaṇ : ji julam mahā dukhi juyāo coñā- 30
 hma : chaṃ sāmāth ma dayāo coñ-hma : Karkaś dhāyā
 nām grāmas bās yānam coñ-hma : Cakit dhāyā nām dut :
 ja thukā : bho tīrthabāsī : cha hnuyā dinas ji-pani strī puruṣ
 ni-hmam ann pān bhog ma lānāo : thwo banakhaṇḍas oyāo :

2 naya tone. 4 punakāo *corr. from* nakāo. 6 ga°ne. 7 tha°ne. tha°na.
 8, 9 tha°na. 11 tao-dhan. 17 cocom. 21 thao strīo nāpa *twice*. 24, 25 brāh-
 maṇ. 32 yānem. 34 lānā : o.—*Always* ne°, °nā, °nā°, °n, *except* nenem 7.

phal mul ādin hi thañāo : āhār yāñāo juyā || he tīrthabāsī :
 ji uparas kṛpā taya mār : dhakaṃ dhāyāo : thwote bhākhā
 ñeñāo : tīrthabāsīn dhālam : bho puruṣ chan pāsā gana ona :
 dhakaṃ dhāsēm-li : Cakit dutan dhāraṃ : he brāhmaṇ :
 ji julam pāsā suṃ ma du : ji-pani strī puruṣ ni-hma mātr 5
 jak oyā : dhakaṃ dhāyāo : brāhmaṇan dhālam : he puruṣ
 chan strī gana ona : Cakit dutan dhālam : he brāhmaṇ :
 āo jin chu dhāya : thwo thāyas ati sukh dao bhārapāo bismay
 yāñāo coñā belas : ati bhayaṇkaramurti rākṣas cha-hma
 oyāo : mahā bisabdan lāy buyāo : ji āśramas cha-pani 10
 chāy coñā : ji julam thaniyā āhār yāya ma dhum ni : ji
 āhār lāta dhakaṃ bisabdan hālāo ola : thwo belas ji-pani
 ni-hmaṃ gyāñāo : aneg prakāran bimati yāñāo coñā :
 thwonam-li rākṣasan j-sām : cha-hma jā abaśyanam 105b
 bhakṣ yāya dhakaṃ dhāla : thwo belas ji-pani ni-hmasayā 15
 sammat yāñāo coñā belas : thwo rākṣasan j-sām : ji kalāt
 cha-hma jak oñāo thao āśramas yanakala : thanin la chi
 dato : dhakaṃ dhāo-guli ñeñāo brāhmaṇan dhālam : he
 puruṣ āo chu yāya : rākṣas dhāyā-hma syāyam ma jio :
 ciyam ma jio : rākṣas dhāyā-hman manuṣy bhakṣ yāna 20
 coñ : chu yāya : chan daibayā phalan cha jioy jula : daibayā
 prabhāban chan kalāt rākṣasan yana : hatās cāya ma te
 dhakaṃ dhāyāo : thwote bhākhā ñeñāo : thwo Cakit nām
 dut brāhmaṇayā hñeone khwoyāo bilāp yātam : hāhā kaṣṭ
 duḥkh : he strī cha yākātān jukwo gana oñā : hāhā phacit : 25
 he kānte jita tol-tāo cha gana coñā : chan j-sām jita lol-
 manake ma te : hāhā daib : he priye chan khvāl gana oñāo
 swoya : hāhā biparīt : he snehabati : athabā hanam :
 rākṣasan nikaṃ bhakṣ yāta lā : hāhā priye chan dhāyā-
 guli kha gathē lol-manakāo choya : he prāṇeśvarī : chan 30
 j-sām : jita cha bār suddhā khvār nāpaṃ ma kena : gathē
 jula : hāhā kaṣṭ kaṣṭ dhakaṃ bilāp yātam : thanam-li thwo
 tīrthabāsī brāhmaṇayā ati karuṇā cāyāo dhālam : bho puruṣ
 cha chāy āna-thē khwoyā : chan strīyā khvāl swojya 106a
 bāñchā juosā : sikasām : mvākasām : chanata jin keñāo 35

5 puruṣo. 9 bailas. 17 la kṣi. 19 yāne. 21 jioya. 22 yena. 24 khoyāo.
 30 choyā. 34 khoyā.—Always ne°, °nā, °nā°, °n.

biya : bilāp yāya ma te dhakaṃ dhāyāo : thwote brā-
 hmaṇayā bhākhā ñeṇāo : Cakit dutan dhālaṃ : he brāhmaṇ
 ji j-sām : strīyā khvāl swoya ati ichā jula : he tīrthabāsi :
 cha-lapolasen j-sām : strijanayā khvāl swoya-guli abasar
 biya mār dhakaṃ : dhāo-guli ñeṇāo : brāhmaṇan dhālaṃ : 5
 bho puruṣ : chanata j-sām jin sēne : chu dārasā : meb
 sunānaṃ ma khanaka cone-guli naṣṭachāyābidyā sēne :
 thwote naṣṭachāyābidyān mi pikāo : rākṣasayā kothās
 oṇāo : chan kalātayāta bṛttānt-kha dakwoṃ : sāksāt pra-
 tyakṣan : cha-gulithāyas coṇāo swor hūni dhakaṃ : naṣṭachā- 10
 yābidyā sēṇāo : thwo Cakit dut rākṣasayā thās chotaṃ ||
 thanaṃ-li Cakit dut j-sām manas ras tāyāo : thwo brā-
 hmaṇayāta bāraṃbār namaskār yāṇāo dhālaṃ : bho guru
 cha-laporayā kṛpān j-sām : jin kalātayā khvāl swoya daya
 mār : he guru cha-lapor j-sām : ganaṃ bi-jyāya ma te : 15
 cha-lapor thanaṃ bi-jyāṇāo coo : ji j-sām nanānaṃ
 oṇāo oya dhakaṃ dhāyāo : thwo Cakit nām dut j-sām :
 thwo-hma rākṣasayā guhās oṇāo : naṣṭachāyāmantr boṇāo
 duhā onaṃ || thwo belas thao kalātao : rākṣasao ni-hmasayā
 thithim | ratikrīḍā yaṇāo : bisrāman coṇ-guli khaṇaṃ : 20 1066
 thwo belas Cakit dut j-sām : thwo kothāyā kulāmas coṇāo :
 swoyāo conaṃ : thwo belas rākṣasan j-sām : mānuṣī strīyāta
 dhālaṃ : bho ballabhe strī : chan manas chu ichā jula :
 o-guli dhāo : ann naya ichā jula lā : pān bhog yāya ichā
 jula lā : bastran pune ichā jura rā : athabā hanaṃ : tisān 25
 tiya ichā jula lā : gwo-guli ichā jula : o-guli manoram yāo :
 he priy chan j-sām : hnāpāyā bhartāyā kāranan śok kāya
 ma te : lu-manake suddhā ma te : dhakaṃ dhāo-guli ñeṇāo :
 thwo mānuṣy strīn dhālaṃ : he svāmi : cha-lapolasen chu
 ājñā dayakā : gyāya ma te : jin j-sām : hnāpāyā bhartāyā 30
 nimittin chāy śok yāya : śok yāya ma khu : nīscayanaṃ
 lu-manake ma khu : bhāb suddhā yāya ma khu : āo cha-
 lapor-thipṇa-hma svāmi lāsēm-li : chāy śok yāya dhakaṃ
 dhāyāo : musuhūn hnīlāo : ati kāmatur juyāo : kāmaraś

6 senye. 7 sene. 11 senāo. 19 ni-hmaṇsayā. 27, 30 hnāpāyā.
 33 -thimne. 34 hnīlāo. kāmatur *corr. from* katur.—*Always* ne°, °nā,
 °nā°, °n.

seharape ma phayāo : lā-hāth ni pānaṃ rākṣasayā gal-potas
 ghas puñño : cumban yāñño : mahā rasan pvāpar juyakāo :
 kāmakiṛḍā yātaṃ || thwo belas : Cakit dutan j-sām : thao
 kalātayā paricār swoya ma phayāo : jhāsu-kār jukwo tayāo :
 thwo dut kṣaṇamātr thao hnāpālyā thās oyāo : thao 5 107a
 guru brāhmanayāta kanaṃ : bho guru ji j-sām : rākṣasayā
 guhās oñā-guli byarth jula : aho nirguṇ samsār : ji janmaṃ
 dhītkār : chu pāpayā phalanam daiban thathimna abasthā
 kena : dhakam dhāyāo : thwote bhākhā neñao thwo brā-
 hman : j-sām : musuhūn hnīlāo dhālam : bho śiṣy chan chu 10
 swoyāo oyā : dhāo dhāo : chan j-sām kalāt khana lā dhakam
 dhāo-guli neñao : dutan dhālam : he guru āo jin gulita kha
 kane : jin swoyāo ok sakatām byarth byarth dhakam
 dhāsēp-li : brāhmanan dhālam : he śiṣy chan chu anīṣṭ swoyāo
 oyā : jita j-sām bistāran kane mār : dhakam dhāo-guli neñao : 15
 Cakit dutan dhālam : bho guru nesē bi-jyā-hūne : jin j-sām :
 anīṣṭ bṛttant-kha kane : bho tīrthabāsi : cha-laporayā
 kṛpān jin j-sā naṣṭachāyābidyā yāñño : rākṣasayā ches
 coñao : swoyāo coñā : thwo belas ji kalātao : rākṣasao
 ni-hmasayā thithim kha hlāñao : nānā prakāran surata- 20
 śṛṅgār yāñño conam || he guru jin jusām : thathina anīṣṭ
 swoyāo oyā : āo chu yāya : ji janm dhītkār : strīyā śarīram
 dhītkār : he guru : thwo samsār juram māyān jak ciñao
 tayā-gu : kebal duḥkhayā taraṅg dao : hanam pāpas jak
 calay yā|ya-guli thwo samsāras : sār dhāyā bastuk chatā 25 107b
 ma dao : samastam asār : bho guru kāk dhāyā-hmasen j-sām
 samast bastukayā ras kāyāo conasānam : binā amedhy
 bastuk ma nasē samtoṣ ma juo-thēm : thwo samsār dhāyā-
 gurī māyā jak kenakāo tao-guli thukā bho guru : dhakam
 dhāyāo : thwote Cakit dutayā bhāṣy neñao : brāhmanan 30
 dhāram : bho śiṣy : thwo julam māyān jula ma khu : gathē
 dhārasā : daiban yāk-gurī : sūbh jurasānam : aśubh
 julasānam : swoya mālio dhakam dhāo-guli neñao dutan

1 seharape. 4 paribār. 5 hnāpāyā. 8 dhītkār. deban tha^{ne}.
 10 hnīlāo. 13 kanya. 14 dhālayāsyam-li. 15 kanye. 16 nese bidyā-.
 17 kanye. 21 tha^{ne}. 24 kebas. 27 samastam. amidhy. 28 ma nase.
 32 aśubhalasām.—*Always* ne^o, “nā”, “nā”, “n, except puñño 2, coñao 19.

dhāraṃ : bho guru purb janmas jin j-sām : chu pāp yānāyā
 phalan thathiṇa amāny swoya māl : thwoyā kāran ājñā
 dayakasē bi-jyāya mār dhakaṃ dhāo-guli nēñāo brāhmaṇan
 dhāraṃ : bho śiṣy bhābi juyāo o-guyā kāran jin kane ma phū :
 chan j-sām thwoyā nimit̃ nene bāñchā jurasā jio nāpaṃ one 5
 wāyo : dhakaṃ dhāyāo : thwote brāhmaṇayā bhākhā nēñāo
 dutan dhālam : bho guru ji uparas karuṇā tayāo bi-jyāya
 mār : bho guru Kapil dhāyā nagaras : śrī Śākyapuṇḡabayā
 thās onāo : thwo juo-guli bṛttānt sakatāṃ nene nuyo bi-jyā-
 hūni dhakaṃ dhāo-guli nēñāo : sammat yāñāo : thwo 10
 brāhmaṇao : dutao ni-hmaṃ hatāsan Kapi dhāyā deśas one
 jula || | thwote prakāran thān thānāntaras bās yāñāo o-om :
 Kapil dhāyā deś thēnaṃ : thwo ni-hmasenaṃ śrī Bhagabānāyā
 darśan lāk jula ||

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thwo belas thwo brāhmaṇan j-sām : śrī 3 bhagabānāyāta 15
 swo cākar pradakṣiṇā yāñāo : śrī bhagabānāyā mukha-
 maṇḍal darśan yāñāo bimati yātaṃ || thwo swoyāo punar-
 bār dutan śrī bhagabānāyāta swo cākar pradakṣiṇā yāñāo :
 caraṇakamalas bhok puyāo : ekāntas conaṃ : thwo belas
 śrī bhagabānan j-sām bicār yātaṃ : bho puruṣ cha-pani 20
 thana chāy oyā : cha-pani ganayā : dhakaṃ ājñā dayaku-
 guli nēñāo : brāhmaṇan dhāraṃ : bho sugat ji jula Bimal nām
 tīrthabāsi brāhmaṇ ji thukā || punar-bār Cakit dutan dhālam :
 bho guru Tathāgat : ji julam Karkaś nām grāmas coñ-hma
 Cakit dhāyā nām dut ji thukā : dhakaṃ dhāyāo : thwote 25
 bhākhā nēñāo : śrī bhagabānan ājñā dayakaraṃ : he
 brāhmaṇ cha-pani thana oyāyā kāran chu dhakaṃ ājñā
 dayaku-guli nēñāo : brāhmaṇan bimati yātaṃ : he bhagaban
 thana oyāyā kāran mebatā ma du : cha-lapol darśan yāya
 dhakaṃ oyā : hanam bhābitabyayā kha chatā nene dhakaṃ 30
 oyā : ājñā prasann juṣē bi-jyā-hūne dhakaṃ dhāyāo : thwote
 bhākhā nēñāo : śrī bhagabānan ājñā dayakaraṃ : he brā-
 hmaṇ chu hejtu jula : o-guli dhāo dhakaṃ ājñā dayaku-guli 108b
 nēñāo brāhmaṇan dhāraṃ : he bhagaban samast bṛttānt-
 kha cha-laporayā hneone bimati yāya : gathē dhārasā : cha 35

2 tha^ana. 8 gurum. 11 hatācam. 22 Bimalā. 24 Karkaśā. 35 dhā |
 dhārasā.—*Ahvays* ne^a, ^anā, ^anā^a, ^an.

hnuyā dinas : ji juram tapobanas onā belas manoram thānas :
 thwo Cakit dut cha-hma jin khamam || thwo belas thwo
 dutan bicār yātam : he brāhmaṇ gana one tēnā : ganan oyā
 dhakam nēna : thwo belas jin dhāyā : bho puruṣ : ji julam
 banas calay yānāo oyā : ji julam meb ma khu : ksudr brā- 5
 hmaṇ thukā : dhakam jin dhāyā || thwo belas thwo dutan
 dhālam : bho brāhmaṇ : ji julam pāpadehi paramadukhī
 Cakit dhāyā dut ji thukā : ji julam kalāt sametan ja thana
 oyā dhakam dhāla : thwo belas jin dhāyā : bho puruṣ :
 chan ṛ kalātanaon : chan chu ichyā yānāo : thana oyā dhakam 10
 jin dhāyā || thwonam-li dutan dhāram : bho guru dhakam :
 mebatā kāranas thana oyā ma khu : chān dhārasā : ji ches
 dakwo dhan sampatti phuṇāo : naya twone ma dayāo : ana
 one hen ma siyāo : strī-sahitan tha banakhaṇḍas oyā belas :
 akasmātan rākṣas cha-hma oyāo : ji strī boṇāo yana : thwo 15
 belas jin naṣṭachāyābidyā yānāo : rākṣasayā ches onāo :
 thao strīo : rākṣasas param sukhan ratikrīḍā yāk-guli
 swoyāo : ati amān cāyāo dhāyā : aho nirgup samsār 100a
 dhakam bhārapāo : thwo-guli samacār gathē gathē khao nene
 dhaka ji-pani thana oyā dhakam dhāo-guli nēnāo : śrī bhaga- 20
 bān j-sām : musuhūn hnelāo : brāhmaṇayā hneone dhāram ||
 he brāhmaṇ : thwo Cakit dutayā bhābiyā kathāntar-kha
 kane neo : gathē dhātasā :

cha-guli samayas Śaṅkhapurī dhāyā nām deśas : Bimala-
 śaṅkh nām rājā dasēm coṇ : thwo rājāyā kalāt Bimalānām ranī 25
 dasēm coṇ || thwo belas : thwo deśasam Supracand dhāyā :
 śreṣṭhi-putr cha-hma dao : thwoyā kalāt Campakabati dhāyā
 nām paramasundarī cha-hma dao : thwo-hma Bimalaśaṅkh
 nām rājān j-sām : thwo-hma Campakabati sundarīo nāpa
 hnitham hnitham kāmacyā yānāo : cānam hninam rati- 30
 krīḍā yānāo coṇ julio || thwo belas cha-hnuyā dinas : thwo-
 hma Campakabati sundarīn rājāyā hneone dhālam : bho
 mahārāj cha-lapor julam hnitham hnitham ji thās bi-ḥyāta
 cha-laporasen dhārasā : jita dhan : bastr : tisā : che : bu

3 bicār yāta. tenā. 7 dhāla. 11 dhāra. 13 dako. tone. 14 oyā : belas.
 17 param corr. from par. 21 hnelāo. 26 Supracandā.—Always ne°, °nā,
 °nā°, °n.

ādin chum ma bio : hmutun dhālasā : cha ati ma-tēnā
 dhakaṃ dhāra : kāryanaṃ dhārasā chum ma yāta : thwote
 cha-laporao : jio ratikriḍā yānā-guli byarth jakaṃ jula
 jin j-sām bhartāyā uparas : droh yānā-gu jakaṃ jula :
 dhakaṃ dhāo-guli nēnāo : rājān dhālaṃ : bho priye 5 109b
 Campakabati : chanata chum ma biyāyā nimitt kane :
 nēo : thathēm chanata dhan draby biyao : lok-panisen siyuo :
 thwoten hmutun mātr jukwo snehabhāb yānāo tayā : duḥkh
 tāya ma te : dhakaṃ dhāo-guli nēnāo : Campakabatīn
 dhālaṃ : bho mahārāj asaṅkhy bād yānāyā chum prayojān 10
 ma du : dhakaṃ thwo-hwa Campakabatīn dhāo jula || he
 brāhmaṇ : thwote prakāraṇ hñithaṃ hñithaṃ thwo-hma
 rājā Campakabatīyā thās coṇ brāhmaṇ : thathimña abasaras :
 cha hnuyā dinas thwoyā bhartā : Pracand nām śreṣṭhi-putran
 thwo-guli samacār tiyāo manas bhāraparaṃ : hāhā daib 15
 dhakaṃ jin j-sām chu pāpas calay yānāyā phalan : thao kalāt
 nāpaṃ thao khusi ma data : āo jin chu dhāya : dhakaṃ
 bhārapāo cona : bho brāhmaṇ thwo Bimalasaṅkh rājā :
 thwo-guli karmayā bipākaṇ Karkaś nām grāmas : Cakit
 dhāyā nām dut janm juyāo : strīn samjukt juyakāo conaṃ bho 20
 brāhmaṇ punar-bār hanaṃ : thwo pracand nām śreṣṭhi j-sām :
 manoram nām banakhaṇḍas Urdhajaṭā nām rākṣas janm
 juyāo coṇ : thwo-guli karmayā phalan thwo-hma Cakit dutyā
 kalāt rākṣasan haran yānāo yanam || bho brāhmaṇ : thwoten
 thaman gwo-guli karm yāta : o-guli phal bhuktamān yāya 25
 mār dhakaṃ śrī bhagabānan ājñā dayaku-li nēnāo : brā-
 hmaṇan bimati yātaṃ : bho guru bhagaban : āo ji pratyār
 juya dhuna | dhakaṃ bimati yātaṃ || thwo belas Cakit 110a
 nām dut j-sām : hatāsanam op dañāo : punar-bār śrī
 Śākyamuniyāta swo cākar pradakṣiṇā yānāo bimati yātaṃ : 30
 he bhagaban : cha-laporasen ājñā dayakā-guli khao thukā :
 āo jin apār chu kha hlāya : hāhā gathimña samsār dhakaṃ
 sumukaṃ conaṃ ||

1 ādim. ma-tyenā. 2 dhaka. chum ma | ma. 8 juko. 14 putren.
 15 deb. 18 Bimsaṃkh. 19 Karkaśā. From thwa-guli 19 to hanaṃ 21 added
 later. 23 Cakati. 24 yana ||. 25 bhoktamām. 32 ga^{ne} sasār.—Always
 ne°, 'nā, 'nā°, 'n.

thwonam-li brāhmaṇan j-sām : śrī bhagabānayāke bimati
yātām : he bhagaban thwo dutayā jā thathē jula : jī-j-sām chu
karmayā prabhābankamgārdaridr brāhmaṇjanmjura : thwoyā
nimitt ājñā dayakasē bi-jyā-hūni dhakam dhāo-guli neñāo :
śrī bhagabānan ājñā dayakalam : he brāhmaṇ cha juram 5
kamgār daridr ma juo : cha juram mahājñāni : mahāpaṇḍit :
mahāguṇik : tantr mantr bedajña juo : chan purb janmas
bhin-guli karm yāñāo oyāyā phalan : brāhmaṇ juyāo janm
jula : he brāhmaṇ purb janmas : chan j-sām : Samantaku-
sum nām buddhaksetr oyāo : buddhayāke upāsana yāñāo : 10
lakṣ caity thāñāo : Bimalā nām nadīs cuyakar chota :
hanam : cha-guli mārḡas ghās laya dhakam cha ola : thwo
mārḡas caity cha gwol khañāo : thamanam kāyāo : nadīs
bahalapam chotam || thwote punyayā prabhāban utta-
makulas brāhmaṇ janm julā : hanam thwoten mantr 15 1106
bed śāstran samjukt jula dhakam ājñā dayaku-guli neñāo :
thwo belas brāhmaṇan j-sām : śrī bhagabānayāke bimati-
yātām : he bhagaban dhany dhany : thwote julāñās jīta
praśamsā jogy khao : hāhā thathipña asār samsārabi-
ṣayabāsanañs coñāyā chum prayojan ma du dhakam dhāo-guli 20
neñāo : śrī bhagabānan ājñā dayakaram : he brāhmaṇ :
thwo samsār dhāyā-guli thathē siyake mār : bho brāhmaṇ :
brahm : kṣatri : baiśy : śudr : thwote himajāli juram :
thao thao karmayā phalan jula : thwoten dharm cetanā
yāyā mār : dhakam ājñā dayakaram || 25

thwo belas śrī bhagabānayā ājñā neñāo : dut brāhmaṇ
ni-hmasen śrī bhagabānayā caranasam bhok puyāo : caran
ghas puñāo bimati yātām || aho āścary Buddh dhāyā-mha :
aho āścary dharm dhāyā-hma : aho āścary saṅgh dhāyā-
hma : aho āścary thathipña puny badhay yāk : he nāth jī 30
juram andhakār svarup ajñānan tok pusē coñ-hma : tha-
thipña-hma jin j-sām : Buddh : bodhisatvayāta nama-
skār : he nāth thwo samsārayā biṣayabāsanañs dakwom biṣ
thēm bhārapāo : tol-te dhuno : he nāth jī purb janmayā

7 jatmas. 8 bhin-guli. 9 jatmas. 12 thva-guli (for cha-). ghās. 13 cha
gvaḍ. 14 chota ||. 18 julāñās. 19 thañā. 21 brāhmaṇ. 30 thañe.
31 puśya. thañā.—Always ne°, ñā, ñā°, ñā.

prabhāban dakwo pāpaṃ nās jura : he nāth jita julam
mahā uttam juyāo coṃ : buddhajñān : bodhisatvayā padas
du phisē prasann | juya mār : dhakaṃ bimati yāk-guli ñeñāo : 111a
thwonam-li śrī bhagabānan j-sām : ati karuṇā cāyāo : brā-
hmaṇ śreṣṭi ni-hmayātaṃ dharm upadeś biyāo : Tathāgatayā 5
pad : baradān biram || he śreṣṭi he brāhmaṇ : cha-pani
ni-hma Bārānasī dhāyā Kāśī deśas : Brahmabyuh dhāyā
nām Tathāgat juya mār : hanam thwo dut juram Śakra-
byuh dhāyā nām Tathāgat juya mār : Tathāgat juyāo :
anuttarāyā samyaksambodhiññān lāya mār : jike thathē 10
tu upāsana yāñāyā puṇyan : Buddh Buddh dhakaṃ cānam
hninam jita samaranāyā prabhāban : thathimṇa padabī
lāyio : dhakaṃ bedā biyāo : āo cha-pani lihā hūni dhakaṃ
chotam ||

thanam-li bhikṣusaṅgh-panisen j-sām : śrī 3 Śākyamuni 15
Tathāgatayāta : dhany dhany Buddh dhakaṃ prasamsā
yāñāo : thao thao ches oṃ juro ||

|| iti śrīvicitrakarnikāvadānoddhṛte nepālabbhāṣā aṣṭamo
'dhyāyaḥ ||

IX

20

thanam-li cha-guli samayas : Dharmapattan dhāyā nām
nagaras : deb : nāg : yakṣ : gandharb : asur : garuḍ :
kinnar : mahorag : thwote ādi samast debalokasen ādara-
bhāban puṇjā māny yātakāo śrī 3 Śākyamuni bhagabān
bi-jyāk jura || hanam ji-ma-swo śar bhikṣu-pani : hanam 25
asaṅkhy bodhisatv-pani : hanam śrābakasaṅgh : thwote
sabhā muṇnakāo : śrī 3 Śākyamuni Tathāgat twom bi- 111b
jyāk julo ||

thwo belas Citrarati nām debaputran j-sām : śrī bha-
gabānāyāta swo cākar pradakṣiṇā yāñāo : śraddhābhāb 30
tayāo : śrī bhagabānāyā khvār swoyāo bimati yātaṃ : he
bhagaban : citrabicitr citrakār yāñāyā chum phal dao lā :
ma dao rā : athabā pañcarāṅgan debatāmurti coyāyā bidhān

3 phise. 4 bhagabānan (*virāma*). 8 first akṣara in Śakrabyuh
indistinct (śva°?). 12 tha°ne. 18 °ddhṛte nepāra° 'dhyāya ||.
21 on the margin : jñānadatta nāma trirotramā.—Always ne°, °nā,
°nā°, °n.

gathē khao dhakam dhāo-guli ñeñāo : śrī bhagabānan j-sām
 ājñā dayakaram : he debaputr chan chu bāñchā yāñā :
 cha ganān oyā : chan j-sām gwo-guli thās co-jyā yāñā oyā
 chan manas chu ichā jula : o-guli dhāo dhakam : ājñā
 dayakasēm-li : debaputran bimati yātam : he bhagaban 5
 mebatā ma khu : chu dhārasā : Citragandhiniyā nām
 puṣkaraniṣam bās yānam coñ-hma ji thukā : thwo pu-
 ṣkaraniyā thās math cha-guli dayakam tayā dao : thwo-guli
 mathas jin j-sām : co-jyā yāya dhakam bhārapā : thwo
 co-jyā yāñān : śubh juyio rā : aśubh juyio rā jin ma siyā : 10
 thwote ñene dhakam ji thana oyā : he bhagaban ājñā
 dayakasē bi-jyā-hūni dhakam bimati yāsēm-li : śrī bhaga-
 bānan ājñā dayakaram : he debaputr : co-jyā yāñāyā phal
 mahā uttam thukā : athabā debayā pratimā j-sām : svānayā
 pratimā j-sām : si|māyā pratimā j-sām : nānā prakārayā 15 112a
 cilm j-sām : coyā-guli mahāpuny thukā : dhakam ājñā
 dasēm-li : debaputran bimati yātam : he bhagaban : thwo-
 guli citrakārakāry sunānam yāta : thwo co-jyā yāk-hman
 chu phal lāta : thwo samastam ājñā dasē bi-jyāyā mār :
 dhakam bimati yāk-guli ñeñāo : śrī bhagabānan ājñā 20
 dayakaram : he debaputr : thwo co-jyā yāk-hmayā purb
 janmayā bṛttānt-kha kane ñeo : bho debaputr :

cha-guli kālāntaras Bimalā nām puṣkaraṇi cha-guli dasēm
 coñ : thwo-guli mārgas ati manoram che cha khā dayakam
 tayā dao : thwo thāyas Bimalā nām puṣkariniṣ j-sām : 25
 Semantapuri nagarasam coñ-hma Jñānadatt nām śreṣṭhi
 cha-hma oyāo : thwo-guli manor gṛhas oyāo : nānā prakāran
 citrabicitranam pañcarāṅgan cok jula || thwo Jñānadatt
 śreṣṭhi juyi gathimṇa dhārasā : śraddhāont : śuddhacitt :
 dharmātmā : bratas ras juo || thathimṇa abasaras : anek 30
 tīrthabāsi-jan-panisen thu-guli manor gṛh swoyāo : thathim-
 gu prakāran swoya tu ēyā-puk : sunān coyāo tala : thwo
 cok-hma dhany dhany dhakam dhāram || thwonam-li cha-
 hnuyā dinas trāyatrimṣā dhāyā svargabhūṇas coñ-hma
 Tilottamā dhāyā-hma apasarāo : | doba putr cha-hmao : 35 112b

7 yāneṃ. 16 ciphna. 19 sastam. 29 ga^ana. 30 tha^ana. 33 dhāra :.
 —Always ne^a, ñā, ñā^a, ña.

thwote ni-hma thwo-guli manoram gr̥has rātriyā samayas :
 hnithaṃ hnithaṃ bāsan con oyio : thwo gr̥has bās yāñāo :
 thithiṃ surataśṅgāran ratikriḍā yāñāo cona : thathē-tu
 cha bār : ni bār : swo bār saṃm bās yāk julo : thwo beras
 cha hnuyā dinas : Jñānadatt nām śreṣṭin j-sām : Bimalā 5
 nām tīrthas snān yāñāo : thaman co-jiyā yāñam-tayā ches
 bās yāya dhakaṃ bhārapāo : rātriyā samayas thwo-guli
 gr̥has duhā onam || thwo-guli abasaras : thwo-guli gr̥has
 apasarāo : debaputrao ni-hma dēñāo cona : thwo beras
 thwo-pani ni-hma hma pulā-guli śabd olaṃ : thwo belas 10
 Jñānadatt nām śreṣṭin j-sām : thwo-guli śabd tāyāo : manas
 bhāraparam : thwo ches su bās yāk ora : ati āścaryan śabd
 ola : dhakaṃ bhārapāo : sutha hñe thyākam thao che
 lihā onam || thwonam-li hanam : sati khu-hnuyā dinas thwo
 Jñānadatt śreṣṭin j-sām hnāpāyā thēm rātriyā samayas : thwo- 15
 guli manoram gr̥has prabeś yātam : thwonam-li punar-bār
 apasarāo debaputrao ni-hmam hnāpāyā thēm bās yāñāo
 conam : thwo belas Jñānadatt śreṣṭin j-sām : sunānam ma
 siyaka : mahā guptan pione-guli kothās sulāo conam ||
 thwo belas prātākār jusēm-li hñe thyākam dañāo : trāya- 20 113a
 trimśā-bhūṇa one dhakaṃ debaputr pihā oya tēñā belas :
 thwo debaputranam thwo Jñānadatt śreṣṭi khañāo : hatā
 hatāsanam chen pihā ola : thwo debaputrayā lio lio thwo
 apasarā pihā olaṃ : thwo belas Jñānadatt śreṣṭin apasarā
 pihā oo khañāo : hatā hatāsanam apasarāyāta chikay yāñāo 25
 talaṃ : thathimña param sundarī apasarā chikay yāñāo :
 śreṣṭin dhālam : bho sundarī : cha su khao : cha ganam oyā :
 ji-guli ches chāy bāsan coñā : cha su khao : athabā hanam
 ma khu debakanyā rā : manuṣyakanyā rā : he param sundarī :
 saty thē jita kane mār dhakaṃ dhāo-guli neñāo : apasarān 30
 dhālam : bho puruṣ : chan āma-thē dhāya ma te : ji rajyā
 phacit yāya ma te : kṣamā yāo : chan-guli che khañāo ji-
 pani ati harṣ juyāo : rātriyā samayas jukwo bās yāt oyā :
 thwo kha meb mebayāta kane ma te ma te binati : ji julam
 chan ches la chi jak bās yāk oya : chan cheyā bār hnin pal chi 35

1 samayasamayas. 9 denāo. 15, 17 hnāpāyā. 21 dhaka. tenā. 26 thañe.
 30 saty the. aparān. 32 kṣemā. 33 juko.—Always ne°, ñā, ñā°, ñn.

subarṇ cūrṇ tayāo thathem : ji julam meḥ ma khu : Trilo-
ttamā dhāyā nām apasārā ji thukā dhakam dhāyāo : thwote
apasārāyā bhākhā neṇāo : Jñānadattan dhālam : bho a/pa- 1136
sarā sundarī : dhany dhany khao : cha-laporasen ājñā
dayakā them yāsē bi-jiyā-hūne : ji bhāgyayā phalan cha-rapor 5
ji ches bāsan coṇā bi-jiyāta dhakam dhāyāo : thwote sammat
yāṇāo u khu-hnuy dinas nisēm hnin par chi subarṇ cūrṇ
biyāo : thwo apasā svargabhūbanasam lihā onam ||

thanam-li Jñānadatt śreṣṭhi j-sām ati kautuk cāyāo : aho
āścāry : gathimṇa adbhut gwo belasam nenem ma naṇā : 10
swoyam ma naṇā : dhakam bhārapāo thao ches lihā oṇāo :
thwo-guli kha samastam thao kalātayāta kanam : thanam-li
strīm dhāram : bho prabhū svāmi : chu hetu jura : chan
chu bhāgy jula : thwo-guli bṛttānt dhāo dhakam dhāo-guli
neṇāo : Jñānadattan dhālam : he strī thaniyā dinas param 15
āścāry jula dhakam : apasārāo kha hlāṇāo oyā-guli bṛttānt
sakatām kanam : thwo belas strīm j-sām : puruṣayā bacan
neṇāo : manas ati haṣ yāṇāo : dhany dhany jhijis bhāgy
khao dhakam bhārapāo : ni-hma strī puruṣ param ānandan
coṇ julio || || thwonam-li hnitham hnitham subarṇ cūrṇ pal 20
chi joṇāo : tha manoram gṛhayā jhyā-phalas tayāo : deba-
putrao : apasārāo ni-hmam bāsan coṇāo : prātakāl juyao :
thao | bhūbanasam lihā onam : thwote prakāran : la 114a
chi sammayā hnin par chi subarṇ kāyāo : Jñānadatt śleṣṭhi
mahā dhanādy julam || 25

|| bho Citrarati debaputr : cha khā ches mātr citrabicitr
coyāyā punyan : thathimṇa aiśvary phal lāṇāo : mahā
sukh bhuktamān yāya data dhakam śrī 3 Śākyamunin ājñā
dayaku-guli neṇāo : Citrarati nām debaputran bhagabāna-
yāke bimati yātam : he guru bhagaban cha khā ches mātr 30
co-jiyā yāṇāyā phalan athimṇa aiśvary phal lāk dhakam
dhany dhany khao : aho āścāry Jñānadattayā bhāgy : he
bhagaban jinam citrakarm yāya : thwoyā bidhān gathē
gathē khao ājñā dayakasē bi-jiyā-hūne dhakam bimati yāk-
guli neṇāo : śrī bhagabānan ājñā dayakaram : bho debaputr : 35

1 thathyam. 6 samant. 10 ga°na. nenyam. 27 tha°na. 28 Śākemuni.
31 athimna. 32 Jñānadayā.—Always ne°, nā°, nā°, n.

chan manas chu chu lula o-guli coo : hanam mathasam
 teo : bihārasam teo : bahilisam teo : athabā dharmaśālās
 j-sām : debayā ālayas j-sām : pañcaraṅgan samyukt yāñāo :
 suddh yāñāo : co-jyā yā dhakam śrī bhagabānan ājñā
 dayakaram : thanam-li Citrarati debaputran bimati yātam : 5
 he bhagaban thwote prakāran ji ichyā jula dhakam bimati
 yāñāo : śrī bhagabānayāta swo cākar pradakṣiṇā yāñāo :
 banda|nā yāñāo : thwo debaputr thao āśram Citragandhinī 114b
 nām puṣkaraṇis lihā onam || thwonam-li thwo Citrarati
 debaputran j-sām : harṣamān yāñāo : śrī bhagabānayā 10
 ājñā thēm math cha-guli sakabhanam pañcaraṅgan samjukt
 yāñāo : nānā prakāran citrācitran citrakār bharay yātam ||
 thwo thāyas coya dhunakāo : Bārānasī nagaras one dhakam
 onam || thwonam-li thwo Bārānasī nagaras : Indraprṣṭh
 rājān dayakāo tayā bihāras citrakār bharay yātam || gwo- 15
 guli prakāran cota dhārasā : gwo-gu thāsam Tathāgatayā
 pratimā : gwo-gu thāsam caityayā pratimā : gwo-gu thāsam
 aṣṭamaṅgal : gwo-gu thāsam nānā prakārayā svān : gwo-gu
 thāsam nānā prakārayā simā : thwote prakāran thao thao
 ichā thēm co-jyā yātam || 20

|| thwonam-li Kāśyap bhikṣu j-sām : āsanān danāo śrī
 bhagabānayāta swo cākar pradakṣiṇā yāñāo bimati yātam ||
 he bhagaban Citrarati debaputr thaniyā समयas gana ona :
 thwo debaputr julam mahā dharmātmā : śraddhābhāb dao :
 brat yāyas mahā harṣ huo : thathimṇa-hma debaputran chu 25
 phal lāta dhakam dhāyāo : thwote bhākhā neñāo śrī bhaga-
 bānan ājñā dayakaram : he Kāśyap gwo-hmasen citrakarm
 yāta : o-|hmayāta tao-dhan prasamsā : bho Kāśyap jin 115a
 kane neo : thwo-hma Citrarati debaputr juram Bārānasī
 nagarayā bāsiris : cha-guli thānas citrakarm yāñāo : hanam 30
 thāy thāy-patim co-jyā yāñāo : anan mṛtyu juyāo : Baiśāri
 dhāyā nagaras rājā juyāo coñ : gathimṇa thwo rājā dhārasā :
 sara : kisi : rath : sany : thwote caturaṅgabalan samyukt
 juo : hanam thwo rājāyā ati param sundarī Sumati nām

4 chuddh. 6 thvate prakāran twice. 15 thva-guli. 18 gva-gu thās.
 25 tha°nā. 28 tao-dhan. 31 anam. 32 ga°nā. 33 śara. 33 sayukt.—
 Always ne°, °nā, °nā°, °n, except danāo 21, neñāo 26, neo 29.

rani dasēm coñ : hanam thwo rājānam pṛthirāy bhuktamān
 yāñāo : Bhūbanākar dhakam prakhyānti juyāo coñ : dha-
 kam ājñā dayaku-guli neñāo : Kāśyap bhikṣun bimati
 yatam || he bhagaban : co-jyā jak yāñā mātran thathimña
 phal lāk : dhany dhany khao dhakam dhāo-guli neñāo śrī 5
 bhagabānam ājñā dayakaram || he bhikṣu : Citrakarm
 yāñāyā mahā uttam puny thukā : he bhikṣu biśeṣan Bu-
 ddhadebatāyā murti coyāyā punyan : mahā uttam rājā juyio :
 mebatā debamurtim coyāyā punyan : mahābhogan sampurn
 juyio : caityamurti coyāyā punyan hnas janm rājā juyio : 10
 gu-guli thās co-jyā yānam tayā data : o-guli thās Lakṣmīn
 bās yāyio : thwoten citrakarm yāñā punyan rājā jula : bho
 Kāśyap gwo-hma gwo-hma manuṣyan rājā|bhog bāñchā
 yāta : o-hma o-hmasen citrakarm yāyā mār dhakam ājñā 115b
 dayaku-guli neñāo : bhikṣun dhāram : he bhagaban thwo 15
 Bhūbanākar dhāyā rājā gu-guli biśayās prabeś juyāo coñ :
 athabā dharmas calay yāta rā : hanam ma khu pāpas calay
 yāta lā : thwoyā nimitt ājñā dayakasē bi-jyā-hūne dhakam
 bimati yāk-guli neñāo : śrī bhagabānan ājñā dayakaram :
 he Kāśyap : thwo Bhūbanākarayā bṛttānt kane neo : gathē 20
 dhārasā :

thwo-hma rājām j-sām : aṣṭaiśvary saptarājyāṅgan sam-
 yukt juyāo : param sukh bhuktamān yāñāo : putrakāran
 jukwo śok cintanā yāñāo : thao strī Sumati rāñiyāta dhāram
 || he kante strī : ji thathē abhāgyanī gathē jura : rājy 25
 dhārasām : dhanan dhārasām : lokan dhārasām : sainyan
 dhārasām : samastanam samjukt juo : putr dhārasā : cha-
 hman ma du : thwo aiśvary rājy dhārasām : byarth dhakam
 dhāram || thwo belas Sumatirānin dhāram : bho prabhū
 mahārāj : cha-lapor chāy śok yāsē bi-jyāñā : putrayā kāranas 30
 citt amdor yāyā ma te : jhiji karm bhābis dayi tuni thukā :
 hatās cāyā ma te dhakam : ni-hma strī puruṣayā thithim
 sambhākhanā yāñāo : rājā rāni ni-hmasayā : mahā harṣan
 surataśṅgār yāñāo conam || | thathē surataśṅgār yāñāo 116a

4 tha^{na}. 7 puny. 9 ^omuttim. 12 bās cāyāo. 22 rājyāṅgan sayukt.
 24 juko. 26 dhanan dhārasām added later. 27 samastanam.—Always
 ne^o, ^{na}, ^{na}, ^{na}, ⁿ, except yāñāo conam 34.

co-cwom : daibayā samyog juyāo Sumati rāniyā garbhas
dayāo olam : thwo swoyāo Bhubanākar rājā ati harṣamān
juyāo conam ||

thwonam-li la chi : ni lā : swo lā : pī lā : nā lā ji lā sampurn
juyāo osēm-li : Sumati rāniyā garbhabhed juyāo mām̐sa- 5
piṇḍ mātṛ macā bulam : thwo belas thathim̐na mām̐sapinḍ
mātṛ macā buo swoyāo : mām-hma khwoyāo bilāp yātam ||
thwo belas Sumati rānin bilāp yāk-guli śabd rājān tāyāo
bicār yātam : hehe ceti-pani rānin chāy birāp yāta : rāniyā
chu macā bula : putṛ lā : putṛī lā : athabā sita lā : jioy 10
juo ni rā : chāy khwola dhakam rājān bicār yāsēm-li : sakhi
cha-hma kothān pihā oyāo : rājāyāta kanam : bho mahārāj :
mahā adbhut julam : putṛ ma khu : putṛī ma khu mām-
sapinḍ mātṛ janm jula : bho mahārāj : rup dhayā padārth
chum ma du : thwo kha suyātam ājñā dayake ma te : sumuka 15
bi-jyā-hūne dhakam dhāram || thwonam-li dhātribargā-
panisen rāniyā khvār swoyāo dhāram : bho mahārāni chāy
bilāp yānā : bilāp yāya ma te : āo chu yāya : daiban gathē
yāta : athē swoya mār : sumuka bi-jyā-hūni dhakam
dhāyāo : thwote dhātribarg-panis bhākhā nēnāo 20 1166
rānin dhāram : he dhātribarg sakhi-pani : āo chu yāya :
hāhā daib : gwo-hma bidhātān thathim̐na phacit rajyā
yānāo hala : ji garbhas gu lā : jhi lā samm tayāo duḥkh
siyāyā byarth jula : lok-panisen chu dhāyio : jin j-sām
lok-panita chu dhāya : chāy jita mvākāo tala : āo jā ji 25
mṛtyu juya-guli jakam ichā ichā jula : punar-bār putṛ
putṛī ma duyā kāranan śok kāyā : āo daiban thathim̐na
śāsti yānāo hala : ji julam tāo-cotan abhāgi khao dhakam
dhāla : bho mahārāni : śok kāsē bi-jyāya ma te : mebayām
thathē juo thukā : cha-lapol cha-hmayā jukwo jula ma khu : 30
thwoten cha-lapor hatās cāya ma te : punar-bār hanam :
garbhas dayio tini thukā : dhakam : thwote dhāyāo dhā-
tribarg-pani thithim̐ sāhuti yānāo : thwo-guli lā-gwolā pale-
svānayā halas pok ciñāo : thao-guli ujhānas pale-svān-

6 tha^{ne}. 7 khoe^{no}. 11 khola. 13 mām̐sapinḍ. 17 mahāni. 18 bilā
yāya. 20 dhātribarmrg. 22, 27 tha^{na}. 33 lā-gvaḍā.—Always ne^o, nā,
nā^o, n.

pukhuliyā dathus lātakam : rātriyā samayas onāo hāk
tiñam tāthalam ||

thwonam-li cha hnu : ni hnu : pē hnu dasēm-li : akasmātan
siñh : sārđūr : mattahāo kisi : jyāth juya : siya thwote
mu mvār-hma Ajarāmar dhāyā puruṣ : thwote pē-hma 5
utpatti juyāo : thwo pale-svān-pukhulis katham-thēm :
purb di|śās siñh : dakṣiñ diśās sārđūr : paścim diśās 117a
mahānāg : uttar diśās Ajarāmar puruṣ : thwote pē-guli
diśāsam : pē-hma jantun piyāo conam || thwonam-li cha-
hnuyā dinas : tha ujhānas bicār yāk-hma udyānapālak 10
ujhānas svān thwoya dhakam onam : thwo belas thwo
udyānapālakan pale-svān-pukhulis pē kunasam : pē-hma
jantun piyāo con khañāo : ati tharatharāyamānanam
gyāñāo : hatā hatāsanam rājāyā thās onāo thwo-guli bṛttānt-
kha kanam : bho mahārāj : cha-laporayā udyān bicār yāya 15
sāmarth ma data : ji julam ati gyāya dhuno : dhakam
dhāo-guli neñāo : rājān j-sām : dut-pani sar-tāo ājñā daya-
karam : bho dut-pani : thaniyā dinas āścāry kha nene
dhuno : thathimña adbhut kha jā thaniyā adyāpi gwo belasam
nenem ma nañā : swoyam ma nañā : ujhānas cha jura khes : 20
cha-pani thathēm onāo swor hūni dhakam ājñā dayaku-guli
neñāo : dut-pani sakalēm ujhānas swoya dhakam onam :
thwonam-li ujhānas duhā onāo : thwo udyānabhūmis dayakāo
tayā ches thāhā onāo : Karmaśiṛṣ dhāyā kaosis conāo
swotam : thwo belas pale-svān-pukhuliyā dathus : ati bān- 25
lāk pale|svān cha phor utpatti juyāo conam : ati bān-lāk 117b
svān cha phor khanam : thwo puṣkaraṇiyā dig dig-patim
siñh : sārđūr : mahānāg : Ajarāmar puruṣ : thwote jantu
pē-hma khanam : thwonam-li dut-panisen dhāram : bho
puruṣ : cha-pani su khao : thathē jā gwo belasam ma ju : 30
juyiom ma khu : cha-pani thana chāy oyāo conā : dhakam
dhāram || thwonam-li puruṣanam dhāram : bho bho
rājapuruṣ : ji meb ma khu : ji juram Ajarāmar dhāyā-hma
puruṣ thukā : cha-pani rājāyā jay jay maṅgal jula : mahālābh

2 tinem. 3 ni hū pye hnu. 5 pye-hma. 12 pye-kunasam : pye-hma.
17 śar-tāo. 19 tha-na. 20 nenyam. 29 pye-hma. 31 ma juyiom ma khu.—
Always ne°, nā°, nā°, n.

data : rāṃ dakwosaṃ mahā ūtsāḥ jula : bho bho rājapuruṣ-
 pani : thwo-guli pukhuliyā madhyas sundar kumār jula :
 cha-panisen swoo swoo : thwoten thukā ji-pani thana
 jāgartaṇā yāñāo coṇā dhakaṃ dhāraṃ || thwonaṃ-li punar-
 bār hanaṃ dut-panisenāṃ thwo-guli puṣkaraṇiyā madhyas : 5
 ati bān-rāk pale-svān khaṇaṃ : thwonaṃ-li hanaṃ : siṃhan
 dhāraṃ : bho puruṣ : ji-pani juram : siṃh śārdur mahānāg
 Ajarāmar puruṣ thukā dhakaṃ : pē-hmasenaṃ pār rākaṃ
 dhāraṃ : bho mānab : thana wāyo wāyo gyāya ma te : thwoyā
 kāranas jukwo ji-pani thana oyā : mebayā nimittin oyā ma 10
 khu : bho mānab : thwo puṣkaraṇis coṇ-hma mahāpuruṣ
 swoo : mahākṣatriyaku|mar jāṭ jura : thwo kumāran 118a
 j-sāṃ : mahā saṃgrāmas juddh yāyio-hma : mahāśūr :
 mahājñāni : mahāparākram dao : rupaont : mahā buddhiont :
 dakwo lakṣaṇaṃ saṃjukt juo : thathimṇa-hma bālak jāṭ 15
 jula : āo tuni samastayāṃ maṅgal juyio dhakaṃ : siṃh
 ādin pē-hma jantu-panisen dhāo-guli ñeñāo : thwo dut-pani
 lihā onāo : rājāyāta thwo-guli br̥ttānt kanaṃ : bho mahārāj :
 mahā adbhut āścary cāya dhuno : gwo belasāṃ swoyaṃ ma
 nañā : cha-laporayā udyānabhūmis : puṣkaraṇiyā dathus 20
 ati bān-rāk pale-svān cha phor utpatti juyāo : thwo pale-
 svānayā madhyas sundar bālak cha-hma utpatti juyāo
 cona : thwo bālak juyio gathimṇa dhārasā : ati bān-rāk
 swoya tu ēyā-pu : hanaṃ punar-bār : mahā āścaryan thwo
 pukhuliyā pē digasaṃ : siṃh : śārdur : mahānāg : Ajarāmar 25
 puruṣ thwotesen dhā-guli br̥ttānt samastāṃ kanaṃ ||

thwonaṃ-li rājān j-sāṃ : udyānapālakayā bacan ñeñāo :
 mahā āścary cāyāo : manas haṣṣan pvāpal juyakāo : pheḥ
 tuñāo coṇā āsanān dāñāo : hatāsanāṃ mantri sar-tāo :
 mantrio nāpaṃ udyānabhūmis swoya dhakaṃ onaṃ || 30
 thwonaṃ-li thwo puṣuliyā dathus pale-svānayā kaṃṇikā|yā 118b
 madhyas : sundar kumār jāṭ juyāo coṇ-guli khaṇaṃ : thwo
 bālakḥ kumār juyi gathimṇa dhārasā : ati bān-rak : lakṣaṇ
 saṃjukt juo : hanaṃ punar-bār thwo-guli pukhuliyā catur-
 digasaṃ siṃh : śārdur : mahānāg : Ajarāmar puruṣ thwote 35

10 juko. 12 kṣetriya. 15 tha°na. 17 ādim pye-hma. 23 ga°na. 25 śādur.
 33 ga°ne.—Always ne°, °nā, °nā°, °n.

pē-hma khanam : thwonam-li Ajarāmar puruṣ ādin pē-
 hmasenam rājāyāta dhālam : bho mahārāj : cha-laporayā
 jay jay jula : cha-laporayā putr jāt jula : thwo-hma putr
 julam mahā paṇḍit juyio : cha-laporayā kulanāyak juyio :
 cha-laporayā bhāgyayā phalan cha-lapolayā tṣyanam mahā 5
 uttam rājān juyio dhakam Ajarāmar puruṣan dhāram ||
 || thanam-li simhan dhāram : bho mahārāj : cha-laporayā
 puṇyayā prabhāban thathimā mahā parākramī-hma putr
 lābh data dhakam dhāram || || thanam-li sārḍuran dhāram :
 bho Bikram mahārājā : cha-laporayā kularatn utpatti jula : 10
 hanam thwoyā bīraparākraman satrū-panisen secharape
 phayio ma khu : cha-lapolayā putran śatrū samphār yāyuo :
 dhakam dhāram || || thanam-li mahānāgan dhālam : bho
 rāj chalaporayā puṇyayā prabhāban cha-laporayā jas maṅgal
 jula : gathē dhārasā : śukrapakṣayā rātriyā samayas | 15 119a
 nakṣatraganan uyakāo : śrī candramā uday juo thēm : cha-
 laporayā kuladīpak utpatti jula dhakam : thwote pē-hmasen
 dhāo-guli nēñāo : Bhūbanākar rājānam : bho gajendr :
 simhao kisio : dveṣabhāb gathē ma data : hanam simhao
 manuṣyao : dveṣabhāb gathē ma data : nayio-hmao nasāo 20
 samukh julasām : dveṣabhāb gathē ma jula dhakam dhāram
 || gajendran dhāram : bho rājasattam : ji-pani nayi-hmao
 nasāo samukhh julasām : dveṣabhāb dhāyā-guli chum
 ma du : he rājan : ji-pani utpatti juyā-guli śubh maṅgal
 juyio : hanam thwo padman utpatti juo-hma bālakhayā 25
 sainy ji-pani thukā || bho mahārāj : thwo bālakhayā
 puṇyayā prabhāban ji-pani-thimā sārathi jula : dhakam
 dhālam || thanam-li rājān j-sām : thwo-guli bacan nēñāo :
 manas ati harṣamān yāñāo : mantri-pani pale-svān-pukhulis
 kwo choyāo : padman jāt juo bālakhayā pāt paṭṭambar : 30
 kāśikabastran hmas bhūñāo : thwo pukhulin thata hayāo
 rājakulas halam ||
 thanam-li samastam prajā-lokasen j-sām : thwo-guli
 bārtā nēñāo : hāhākār kolāhalaśabdan lāy buyāo : bastr

1 pye-hma. pe-hmasenam. 3 chalaporayāgyayā. 8 tha'ne. 16 oyakāo.
 27 -thimne. 30 ko choyāo. 34 kolāhalaśabdan.—Always ne°, 'nā,
 °nā°, 'n.

ādin caḍhāy yātaṃ : thwo belas samastaṃ prajān j-sām :
 mṛdaṅg : murajā : tād : bahūli : nay-khin : dhā|k :
 pañcatād ādin nānā prakārayā maṅgalabādy thātaṃ ||
 thwo belas thwo bālakh kumārayāta jātakarm ādin kriyākarm
 yānāo : thwo rājān j-sām : thao strī Sumati rāniyāta nānā 5
 prakārayā tisā : osatan : tiyakaram || thwote dhunakāo
 thwo deśayā tvār-patiṃ : kāl-patiṃ : thās thās-patiṃ
 yathājogy pramānan dān dātaby yātaṃ : gwo-hmasenam
 ann phona : o-hmayāta ann dān biram : gwo-hmanam
 pānabastu phona : o-hmayāta pān dān biyakaram || 10

thanam-li thwo bālakh kumārayāta susār yācakeyāta :
 cyā-hma tutu-mān tayāo bilam : hanam nānā prakārayā
 bastr biyāo : pē-hma tutu-mān dudu tonake bilam : pē-
 hmasen malamūtratyāg yākes talam : pē-hmasen hmi
 tēkes talam : thwote ji-ma-ni-hma tutu-mān tayāo bilam : 15
 thanam-li thwo dhātribarg-panisen j-sām : rājān bio-gu bastr
 jonāo : ati ras tāyāo : Sumati rāniyā hrieone dhātribargan
 dhālam : bho mahārāni : aho āścāry cha-laporayā bhāgy :
 cha-lapolayā gun : bho Sumati debī : cha-lapolayā garbhan
 māmsapiṇḍ mātr jāt juo-guli : padmapatran bhūnāo : ujhā- 20
 nas puṣkaraṇis ku tika choyā : bho mahārāni : thwo
 māmsapiṇḍayā thathimṇa sundar kumār jā|t jula : thwo
 padmayā madhyān jāt juo bārak deb juyio rā manuṣy juyio
 rā : thathē jāṃ gwo belasam juyā onam ma du : juyuom
 ma khu : biśeṣanam cha-laporayā puṇyayā prabhāban 25
 thukā : thathimṇa sundar bālakh jāt julam : bho mahā-
 rāni-ju : gathē cha-laporayā sukh jula : athēm ji-panis
 sukh : gathē cha-lapolayā dukh jula : athēm ji-panis duḥkh
 dhakam dhātribarg sakhi-panisen dhāram || thwo belas
 Sumati rānin dhāram : bho dhātribarg sakhi-pani : thaniyā 30
 dinas ji tao-dhaṇ bhāgy jula : thathimṇa bhāgy jāṃ gwo
 belasam swoyam ma nanā : nenem ma nanā : ji juram
 sadākāl maṅgal jula : bho sakhi hnāpām ji garbhan jāt juo

1 ādim. 2 nay-khimn. 8 pramānam. 12 prakāraprakārayā. 13 pye-hma.
 13, 14 pye-hmasen. 15 tyekes. tutu-mām. 19 cha-lapolayā gugun.
 20 jā | jāt. 22 tha'na. 25 riśeṣanam. 27 from 'ni in ji-panis
 another hand (see Intro., p. 2). 30 dhātri. 31 ji tao dhan. 32 nanā :
 nenem ma nanā. 33 hnāpām.—Always no°, 'nā, 'nā°, 'n.

belas lā-gwolā mātr bula : thwo lā-gwolā jak buo swoyāo :
 ji manas byākul cittan mahā lajyā cāyā : āo thathimña
 sundar kumār juyāo ola : dhany dhany ji karm : āo tuni
 ji janm juyāyā sāphaly juram : hanam ji strī-jāti juyāyām
 sāphaly jula : bho sakhi : āo tuni cha-panisam sāphaly jula 5
 || bho dhātribarg sakhi-pani : ji svāmi rājān gathē ājñā daya-
 kara : athēm cha-panisen ji putr sundar kumārayāta bhinaka
 pratipāl yāo dhakam dhāyāo : Sumati rānin j-sām dhātribarg-
 panita bastr ādi tñāśilopāu biyāo : tha thās thathē sambhā-
 ṣanā-kha blāñāo bed biyāo chotam || thwonam-li dhātri- 10
 barg-panisen j-sām Sumati rāniyā caranas namaskāram
 yāñāo : thao thao bhārā yāñāo rājakukumārayāta la hiñāo
 talam || thwonam-li din : mās : barṣ dayāo osēm-li mā-
 lakwo kriyākarm yāñāo Padmaśekhara kumār dhakam
 nāmakaran yāñāo talam : thwonam-li katham-thēm thwo 15
 kumār thao-dhikal juyāo olam : thwo belas thwo-hma
 Padmaśekhara kumār gwo-guli thās ona : gwo-guli thās hmi
 tala : thwo thāyas siṃh : śārdur : mahānāg : Ajarāmar
 puruṣ : thwote pē-hma sāhāyān piyāo conam || hanam
 thwo Padmaśekhara rājakumār j-sām mahā kṣatriy juyāo : 20
 śāstrabidyā ādin nānā prakārayā śāstr : astr : dhanuṣ-
 bidyā : khadgabidyā ādi khuya-pētā bidyān samjukt
 julam ||

thwonam-li cha hnuyā dinas rājakumāran j-sām thao pitā
 Bhubanākar rājāyā hneone dhālam : bho pitā bāju : cha- 25
 laporayā rājyabiṣay guli dao : simān ganata khao : hanam
 thwo rājyalok-panisen duḥkh siyā coṇ-pani guli dao : sukhām
 sio-pani guli dao : hanam cha-laporayā sainy sipāhi guli dao :
 bho pitā cha-[lapolase]n khao thē ājñā dayakasē bi-jyāya 121a
 mār dhakam dhāyāo : thwote bālak putr Padmaśekhara 30
 kumārayā bhākhā neñāo : pitā bājūn dhāram : bho putr
 rājakumār : āo ji rājyas śubh maṅgal jula : bho putā bālakḥ :
 ji sainy sipāhi-lok juram hnas lakṣ pramān dao : ati bīraparā-

1 lā-gvadā. lā-gvadā. 2 mahā laksā. 6 āmjñā. 9 tha thām (tha
indistinct). sabhāṣanā. 11 naskāram. 13 osyamn-li mālako. 15 nāmakaran.
 16 kumārāh. 19 pye-hma. 20 kṣetriy. 27 con-pani. 33 nhas.—
Always ne°, °nā, °nā°, °n.

krami juo : rājyaṃ dhārasāṃ saptarājyāṅganam samjukt
 juo aṣṭaiśvaryanam paripurn juo : chān dhārasā : putra-
 samptān cha-hma ma duyā kāraṇas jin śok dhamdhā kāyāo
 conā : thwoniā abasaras paramesvar śrī bhagabānaya
 krpān cha-thimṇa-hma putr jāt jula : bho putr : āo thwo jin 5
 dayakāo tayā rājyas param sukhan bhuktamān yāo dhakaṃ
 dhāyāo : thwote pitā bājuyā ājñā neṇāo : rājakumāran
 dhāraṃ : bho pitā bāju : cha-laporayā rājy apār datasām :
 chum prayojan ma du : hanam bho pitā mahārāj : cha-
 laporayā draby dhan asaṃkhy daosām : jita ma ēo : hanam 10
 cha-laporayā lok apār datasām : chum prayojan ma du : bho
 bāju : cha-laporasen dayakāo tayā aiśvary bhog yānān ji
 puruśārth juyio ma khu : jin puruśārth keṇāo dayake dhakaṃ
 bimati yāk-guli nānāo : pitā Bhūbanākar rājān ājñā daya-
 karaṃ : bho putā rājakumār | chan j-sām āma-thē dhāya 15 121b
 ma te : baubayā rājy j-sām putrayā thukā : hanam bau-
 bayā lākanam putrayā thukā : baubayā dhan draby ādin
 samastam putrayā thukā : thwo rājyaiśvary param ānandan
 bhog yāo dhakaṃ dhāyāo : thwote pitā mahārājāyā ājñā
 neṇāo : rājakumāran dhālam : bho tāt baub-ju jin thathē 20
 dhāla dhaka cha-lapor samdeh kāya ma te : bho pitā mahārāj :
 cha-lapolao nāpa iṣy tiyāo kha hlānā ma khu : thwo jin
 dhāyā-guli kṣamā yāsē bi-jiyā-hūne : bho baub-ju : gwo-guli
 biśayas rājy apār data : o-guli diśās ji saṃgrām one bho pitā
 ji-guli bal parākram pi kāyāo meb simānaya rājā jin jītay 25
 yāya : jita bedā bisē bi-jiyā-hūne dhakaṃ dhāyāo : thwote
 putr Padmaśekharaṃ bacan neṇāo : bājun dhāraṃ : he
 putr cha julam bālak tuni komalaśarīr : chan j-sām : juddh
 saṃgrām yānāo meb rājāyāta kwo tele phayio ma khu ni :
 biśeṣanam chan sāny sipāhi ma du ni : sāny ma dayakam 30
 paracakrarājāo nāpa gathē juddh yāya : bho putr saṃgrām
 julam sāny sipāhi dayio belas thukā saṃgrām yāyam :
 thwoten cham j-sām : juddh yāyas udyam yāya mu mvār

1 sajukt. 3 kāraṇas jukt jin śok dhakamdhā kāyāo conā.
 7 pitāyājuyā. 11 bhābāju. 12 cha-laporasyen. 18 rājyy (for rājy).
 20 rājakumāran dhakaṃ. 22 iṣy tiyāo. 25 meo (for meb). jin
 jītatay.

dhakaṃ dhāyāo : thwota pitā mahārājayā bhākhā nēnāo
 rājakumāran dhāraṃ : bho | pitā mahārāj : cha-lapor 122a
 gyāya mu mvār : thaniyā abasaras mahā bīraparākramā
 juo-pani banarāj siṃh ādin caturaṅgabal ji dao thukā : dha-
 kaṃ dhāyāo : thao mārakwo bibāh-karm ādin dhunakāo : 5
 thao pitā Bhūbanākar rājyāke bedā ma kāsēṃ : thwo
 rāja-kumāran j-sāṃ ati jayāo coṇ tālapatr khaḍg kāyāo :
 siṃh sārḍur mahānāg Ajarāmar puruṣ : thwote caturaṅgabal
 sahāy yānāo Aśvaratn sala yayāo cha-guli khaṇḍas
 saṃgrām hñāna onam || 10

thwonam-li cha-guli khaṇḍas Semantapurī dhāyā nām
 nagar cha-guli dasēṃ coṇ : thwo desas Semantak dhāyā
 nām rājānam rājy yānam coṇ : thwo rājā gathimña dhārasā :
 mahā bīraparākraman saṃyukt juṣēṃ coṇ : asaṅkhy sainy-
 lokan saṃyukt juyāo coṇ : hanam rupan dhārasām : jaubha- 15
 nan dhārasām : ati sundar juṣēṃ coṇ : hanam asaṅkhyam
 grām nagar ādin rājyan byāptamān juṣēṃ coṇ : hanam subarn :
 rupy : tāmṛ ādin aṣṭadhātun byāptamān juṣēṃ coṇ : hanam
 nānā prakār ratn saṃyukt juyāo coṇ : hanam thwo rājyā
 suya-ni-hma kalāt-pani ihipā yānam tayā dao : thathina-hma 20
 Semantak rājān j-sāṃ : gwo-hma rājānam | bhog ma yāk- 122b
 guli kathan param sukhan bhog yānam coṇ juram || ||
 thwonam-li thwo Padmaśekhara rājakumāran j-sāṃ : Sema-
 ntapurī nagar khanam : thathimña nagar swoyāo manas
 bhāraparam : gathimña manoram deś hāy hāy ati tao-dhañ 25
 hnas bor parakhāran uyakāo tayā dao : hnas gār khāra-
 nam uyakāo tayā dao : thathimña manoram deś jā jita
 jogy dhakaṃ : thwo deś jāṃ jin abaśy meban jin sādhanā
 yāya dhakaṃ manan bhārapāo : Padmaśekhara kumār j-sāṃ :
 ci-bhāy bhu lihā oyāo : Padmaśekharan j-sāṃ : siṃhādi 30
 caturaṅgabal sahāy sar-tāo ājñā dayakaram : bho siṃhādi
 caturaṅgabal sahāy-pani thwo Semantapurim nagaras jhi-
 jisen bisrām yāya phayio rā ma phayio rā : cha-pani manas

5 mārako. 9 śala. khaṇḍasagrām hñāna. 13 dhārasāsā ma°. 15 hana rupen. 16 juyam cocoñ hanam akhyam. 18 juya coṇ. 19 prakāratn. 22 sukhane bhog. 25 tao-dhan. 27 thimña. 33 kṣa-pani (for cha-).

gathē coñ dhakaṃ rājakumāraṃ ājñā dayakaṃ-guli neñāo
banarāj siṃhan dhāraṃ :

vanādhipatyō vanarājako 'haṃ

draṣṭuṃ na śaktā manuṣyāḥ pradhānāḥ |

ye lokapūrnā 'pi pragāyitās tān

parājayaṣye nagarān ca sarvān ||

5

bho rājakumār: cha-lapor chāy saṃdeh tāyā: banayā
rājā siṃh ji du thukā: thwo manuṣy lokan j-sām: ji-guli
khvāl swoya chālio ma khu: lokasaṃkhy julasām: ji
kha|neo bisē onio thukā: thwo belas thwo Semantapurī 10 123a
nagar jhiṣen rājy yāya dhakaṃ dhālaṃ || || thwonam-li
śārdūranam rājakumārayāta dhālaṃ: bho sāheb-ju bala-
madhyas bal thulāo coñ-hma: thwo saṃsāras śārdur dhaka
nām prakhyānti juo-hma: siṃhayā sinam adhik balan
saṃjukt juo-hma ji ma du rā: jin j-sām: thwo rājy jitay 15
yāñāo biya dhakaṃ dhālaṃ || || thwonam-li mattahāo
kisin dhāraṃ: bho Bhūbanākar sāheb-ju: ji juram mahā
bīraparākraman saṃjukt juo-hma mahānāg dhāyā-hma kisi
thukā: lok-pani samastaṃ ji jak khañā mātranam trās
cāyuo thukā: thwo belas jin j-sām: thwo saṃgrāmas jitay 20
yāya thukā dhakaṃ dhāraṃ || || thwonam-li Ajarāmar
puruṣan dhāraṃ: bho mahārāj: ji julam mṛtyū juya jyāth
juya mu mvār-hma: Ajarāmar dhāyā-hma puruṣ thukā
thathimṇa-hma jita bhay ganān oyio: thwoten thwo rājyas
jitay yāñāo: thwo deśas cha-lapor tayāo biya dhakaṃ 25
dhāraṃ || || thwo belas thwo pē-hma sainyayā bacān
neñāo Padmaśekhara kumār ājñā dayakaraṃ: bho sahāy-
pani: dhany dhany cha-pani khaḥ: cha-panisen ji-guli thwo
kāry cha-|guli yāo dhakaṃ ājñā dayakāo coñ belas thwo-
guli mārgan brāhmaṇ cha-hmasen thwo rājakumār khañāo 30
kumārayā thās thēnaka oñāo dhāraṃ: bho rājakumār
cha-lapol gana bi-jyāya tañā: cha-lapol svasti kalyān juo
ma khu rā: cha-lapor thana chu kāranas bi-jyāñā dhakaṃ

123b

1 con dhakaṃ. 3 °patyam 4 draṣṭam (-ra and -u not very different).
śaktaṃ manuṣyā. 5 °rñāpi praga° te. 6 nagarī cam. 13 con-
hma. 14 prakhyāki. 18 juo o-hma. 28 dhanyam (twice). 29 dayekāo.
31 oñāwā. 32 cha-lapo.

brāhmaṇan dhāraṇ || thwonam-li rājakumāran ājñā
 dayakaraṇ : bho brāhmaṇ : ji thana mebatā kāranas coṇā
 ma khu : ji thana coṇā-gu nimitt kāran chan gathē ma sayā :
 ji juram Semantak rājāo nāpa juddh yāṇāo : Semantapuri
 deś kāya bāñchān mahānām sahit sainy dayakāo oyā : swoo 5
 swoo : he brāhmaṇ cha gana oṇāo oyā : gana one tēñā
 dhakaṇ ājñā dayaku-guli ñeñāo brāhmaṇan dhālaṇ : bho
 rājakumār : ji julam Semantapūri one dhakaṇ oyā : thwo-
 niyā dinas samdhyā j-sām thēnake mār dhakaṇ dhāyāo :
 thwote brāhmaṇayā bhākhā ñeñāo : rājakumāran ājñā daya- 10
 karaṇ : bho brāhmaṇ chan j-sām : ji-guli bu-kha cha-guli
 thwo Semantak rājāyā | thās thēnaka oṇāo kane māl || 124a
 gathē dhārasā : Dharmapattan nagarayā svāmi Padmaśe-
 kharan chao nāpa samgrām juddh yāya dhaka oyāo coṇ dhaka
 kane mār : thwote kha ma kane ma te dhakaṇ dhāraṇ || 15
 thwonam-li brāhmaṇan dhāraṇ : bho rājaputr saty meban :
 thwo kha dhāya mār rā dhakaṇ dhāraṇ : thwonam-li
 rājakumāran dhāraṇ : bho brāhmaṇ niscayan thwo bṛttānt-
 kha kane mār dhakaṇ dhāyāo : thwote rājakumārāyā ājñā
 ñaṇāo brāhmaṇan j-sām kumārāyāta āśīrbād tayāo Sema- 20
 ntapūri one dhakaṇ onam ||

thwonam-li thwo brāhmaṇ j-sām : thwo-gurī nagaras
 thēnaṇ : thwo belas Semantak rājā sabhāmaṇḍal dayakāo
 conam : thwo belas thwo brāhmaṇ Semantak rājāyā thās
 thēnakāo oṇāo svasti kalyāṇ juya mā dhakaṇ āśīrbād biyāo 25
 Padmaśekharan dhāo-guli bṛttānt samastam kanam ||
 thwote brāhmaṇayā bhākhā ñeñāo Semantak rājān dhāraṇ :
 bho brāhmaṇ : cha juram thana chu nimittin oyā ganam oyā
 dhakaṇ rājān dhāo-guli ñeñāo : brāhmaṇan dhālaṇ : bho
 mahārāj ji mebatā kāranas oyā ma khu : ji julam cha-lapor 30
 darśan yāya dhakaṇ oyā belas : thwo-guli mārgas meb
 simānayā rājā | cha-hmasen cha-laporao nāpa juddh yāya
 dhakaṇ simh ādi caturaṅgabala sainyan sahit yāṇāo oyāo
 coṇ dhakaṇ dhāyāo : thwote brāhmaṇayā bacan ñeñāo :
 rājān dhāraṇ : bho brāhmaṇ āma kha satyanam khao rā : 35

3 gathya māsaya. 5 deś kāba. 6 oṇāo. one tēñā. 12 oṇāo. 14 oyāo
 con. 16 meban. 26 dhāo-gulili. 33 con.

brāhmaṇan dhāraṃ: bho mahārāj: cha-laporao juddh
yāñāo: thwo rājy kāya bāñchān satyanam ola khao:
dhakaṃ dhāo-guli bacan ñeñāo: Semantak rājān j-sām:
mantri sar-tāo dhāraṃ: he mantri jāgartanā yāo: thwo
brāhmaṇan dhāo-guli kha sio rā: tatkāranam samast 5
sainyalok munakāo śastr astr: dhanuṣ: bān: paraśū:
pās ādin tayār yāo: hanam śara: kisi: rath: bapāyak
caturaṅgabal tayār yāo bilambh yāya ma dato dhakaṃ
Semantak rājān ājñā dayakaram: thwote rājāyā ājñā
ñeñāo mantrin dhāraṃ: bho mahārāj: thwo Padmaśekhhar 10
jhijisao nāpa juddh yāya dhaka oo-guli byarth byarth thukā:
thwon jhijis nāpa juddh yāya phayio ma khu: cha-lapor
trās cāsē bi-jyāya ma te: cha-laporayā pratāpan gwo-hma
rājān juddh yāt oyio: balan dhārasā: sainyan dhārasām:
lokan dhārasām: deś nagar grām ādi rājyan dhārasām: 15 125a
śastr astran dhārasām: caturaṅgabalan dhārasām: strī-
jan-pani dhārasām: cha-laporao samān meḥ dayio ma khu:
thwoten cha-lapor samdeh kāsē bi-jyāya ma te dhakaṃ
dhāyāo: thwote mantriya bhākhā ñeñāo: rājān ājñā daya-
karam: bho mantri samgrāmas dhāya ma jio: ahaṃkāran ma 20
jio: sainy balan ma jio: caturaṅgabalanam ma jio: bho
mantri: jay juyio belas śainy balam prayojan ma du: bijay
juyio belas asaṃkhy sainy bal datasām: chum prayojan ma
du: bho mantri thwoten samgrām dhāya mahā kathor thukā
dhakaṃ dhāyāo: thwo-hma rājā j-sām: āsanān op danāo 25
prajā-lok samastam munakāo ājñā dayakalam: bho bho
paurajan-lok sainy sahit lok-pani śastr astr: dhanuk: bān:
tarawār: paraśū: pās ādin nānā prakārayā laj jwoñāo:
tatkāranam samgrām one mār: hana sara: kisi: rath:
sipāhi thwote caturaṅgabalan sahit yāñāo mantri j-sām: 30
tatkāranam samgrāmas juddh yāt one mār dhakaṃ rājān
coyakaram: thwonam-li mantrin j-sām: rājān gathē ājñā
dayakara: athēm nānā prakārayā śastr astr joñāo sara: 125b
kisi: rath: sipāhi sainy samastam gor muñāo mahā

4 śar-tāo. 5 samastam. 10 bha mahārāj. 13 trās bāsyā. 16 dhārasā
caturaṅgabalan. 28 paśūpās. 29 śara. 33 śara.

bhayānakan kallol śabdan lāy buyāo : gwo-guli mārgan
bairi ola : o-guli mārgan hatāl hñāk jura ||

thwo-guli samayas Padmaśekhhar rājakumāran j-sām :
thaota saṅgrām hñāṇaṃ oo swoyāo juddh yāya-guli sāmagri
samastaṃ tayār yāṇāo dhāraṃ : bho sahāy pani : wā wā 5
tayār juo dhakaṃ : thuti mātr dhāyāo : Hastiratn kisi gayāo
nuya nuya dhakaṃ ājñā dayakaraṃ || thwo belas cha-
hma kisiyāken dwolaṃ dol kisi utpatti juyāo olaṃ : hanaṃ
cha-hma siṃhan dol chi siṃh dayāo olaṃ : hanaṃ cha-hma
śārduran dor chi śārdūr utpatti juyāo oraṃ : hanaṃ cha-hma 10
Ajarāmar puruṣan dwolaṃ dol Ajarāmar puruṣ dayāo olaṃ :
gwo-guli prakāran ola dhārasā : gwo-hmasenaṃ khaḍg
joṇāo : gwo-hmasenaṃ pheṭak joṇāo : gwo-hmasenaṃ
dhanuṣ joṇāo : gwo-hmasenaṃ paraśū joṇāo : gwo-
hmasenaṃ trisūr jwoṇāo : thwote nānā prakārayā śastr 15
astr joṇāo utpatti juyāo olaṃ || thwo belas thwo-pani
sakalēm gor muṇāo : saṅgrām hñāṇaṃ oṇ julo : gaṭhē
hñāta dhārasā : hāhākārasabdan lāy buyāo kā kā : jo
jo : cyu cyu : syā syā : pā pā dhakaṃ hatakāo : mahā-
began du bvāt onaṃ || 20

thwonaṃ-li Semantak rājān j-sām : paraspar hatār oo-guli
khanāṃ : gwo-guli prakāran khana dhārasām : asaṅkhy
mattahāo kisi : asaṅkhy sipāhi : asaṅkhy dhanuṣ joṇ-
pani : khaḍg joṇ-pani : asaṅkhy siṃh śārdur : thathimṇa
oo swoyāo : ati hatās cāyā manas ākul byākul juyāo : thwo 25
Semantak rājā saṅgy-lokan sahit sakalēm trās cāyāo : Padma-
śekhharayā saṅgy swoya ma phayāo sakalēm bisē onaṃ : thwo
belas Semantak rājāyā śaṅgy bisē oṇ swoyāo : Padmaśe-
kharayā saṅgy j-sām : gathē jā Garuḍanaṃ nāg liṇāo choo
thēm liṇāo chotaṃ : thwo belas nipakṣayā saṅgyaṃ nāpa 30
liṇāo mahā kallol juddh yātaṃ : gwo-guli prakāran juddh
yāta dhārasā : Mahābhāratasaṅgrāmas deb daity kallol
yāk thēm : nipakṣanaṃ śastraprahār yāṇāo juddh yātaṃ :

1 kha-guli (for gwo-). 8 kiśi. haṃnaṃ. 12 gwa-hmaṃsenam.
13 joṇāo. 23 kiśi. 23, 24 joṇ-pani. 24 siḥ śārdur. 26 saṅgyalokaṃ.
27 bisē onaṃ. 28 bisē oṇ. 29 coo thyaṃ.

gwo-guli prakāran śastraprahār yāta dhārasā : gathē jā
 andhakārasamayās megh garjamān yāñāo parbasā twol oo
 thēm : thithim hūhūkāran hālā[o khaḍg jotī keñāo : 126b
 juddh yātaṃ : hanam susal-dhārā pramānan bānaprīṣṭi
 yātaṃ : thwote prakāran juddh yāsēm-li Semantak rājā 5
 sāny-panisen thwo-guli khaḍgaprahār : bānaprahār seharape
 ma phayāo bisē onam : thwo swoyāo Padmaśekhara kumārāyā
 senān j-sām : kisi-badhānas siṃh du bvān thēm : Semanata-
 kayā phojas du bvāñāo lāk lāk jonāo siṃhan bhakṣ yātaṃ :
 thwo belas nipakṣayā phojam nāpa jyāñāo thithim thithim 10
 prahār yāñāo conam || thwo belas Semantakayā sāny
 asaṃkhy chutaṃ : gwo-hmayām śīr ma du : gwo-hmayām
 bāhāras ghār : gwo-hmayām lā-hāt ma du : gwo-hmayām
 nugalas bachān suo : gwo-hmayām bā-hma ma du : gwo-
 hmayām tuti ma du : gwo-liṃ mṛtyū julam : gulim jio da 15
 ni : thwote prakāran juddh julam || hanam : thwo belas
 thwo-thimna juddh swoyāo : gwo-hmam hā pitā pitā dhakam
 bilāp yātaṃ : gwo-hmam hā kijā kijā dhakam khwolam :
 gwo-hmam hā dāju dāju dhakam : gwo-hmam hā hā putr
 putr dhakam khwoyāo bilāp yāñāo : caturaṅg ādi samast 20
 sāny-lok-pani thao deśas duhā one sāmāth ma dayāo :
 ukhē thukhē bhay phāyakam bisē julam || thwo belas
 Padmaśekhara | rājakumār j-sām : Semantak rājāyā sāny-
 panisen juddh yāya sāmāth ma dayāo bisē juo swoyāo : 127a
 āo jā thwo deśas biśrām yāya jila dhakam bhārapāo : 25
 caturaṅgabalan sahit Padmaśekhara kumār thwo-guli Semanta-
 purī nagaras duhā onāo biśrām yāñāo bi-jyātaṃ || || thwo
 belas thwo-hma Semantak rājān j-sām : Padmaśekhara nāpa
 juddh yāya ma phayāo : leñāo cokwo sāny prajā-lok bonāo :
 cha-guli khaṇḍas grām cha-gulis bisē onāo : hāhākāran 30
 śok dhamdhā kāyāo con onam : thwo belas sāny-lok bicār
 yāya sāmāth ma du : sik mvāk ghāl juo : thwo-panita
 bicār yāyam ma phu : thwonam-li thathēm co-cwom : pē

4 suśal. 6 seharapye. 8 senāmn. du bvān. 15 tuti ma du
 du : . śulim (for gulim). 18 kholam. 20 khoyāo. 22 ukhye
 thukhye tay phāyakam bisē. 26 caturaṅgabalan. 29 co : | ko. 30 bise
 onāo. 33 co-comp.

hnu dayāo osēm-li : Semantak rājān bicār yātam : thwote
 šok dukhan thithi saṃcār bicār yāñāo : thao thao bedanā
 sah yāñāo sumukam conam ||

thwonam-li thwo rājakumāran j-sām : thwo Semantapurī
 deśas bās yāñāo coñ belas : Semantak rājāyā suya-ni-hma 5
 rāni-pani sakhi-pani sahitan rājakulayā antapuras coñāo
 mahābilāpan khwoyāo conam : gwo-hmam hā | svāmi 127b
 svāmi : cha-lapor gana bi-jyāñā dhakam khwoyāo conam :
 gwo-hmam hā daib daib dhakam : gwo-hmam hā mahārāj :
 abalā strī-jāti toi-tāo cha-lapor gana bi-jyāñā dhakam : 10
 gwo-hmam thao chelas thamanaṃ dāyā dāyāo bilāp yāñāo
 conam : gwo-hmam thao nugalas thamanaṃ dāyāo khwoyāo
 conam : gwo-hmam bhūmis bhok suñāo bilāp yātam : gwo-
 hmam sa phahan tayāo bilāp yātam : gwo-hmam thao hmas
 tiyāo tayā hār-māl cat phuñāo : gwo-hmam tha-hma gal-potas 15
 kwo khāsē tayā svān-māl cat phuñāo bilāp yātam : gwo-
 hmam hā cūñāo biyā simā bhēt buo thēm : bhēt bulāo bilāp
 yātam || thwote nānā prakāran suya-ni-hma rāni-pani
 hāhākār śabdān bilāp yāñāo conam || thwo belas Padma-
 śekhar rājakumāran j-sām : antapuras coñ rājakanyā-pani 20
 mahā bilāpan khwoo-guli śabd tāyāo : Ajarāmar puruṣayā
 hñacne ājñā dayakaram : bho Ajarāmar puruṣ cha-pani
 thathē antapuras oñāo : thwo rājakanyā-pani dakwom pita
 boñāo : haki-hūni dhakam ājñā dayakaram : thwote ājñā
 ñeñāo Ajarāmar puruṣ antapuras thahā oñāo rāni-pani | sar- 25 128a
 tāo dhāram : bho rājadārā-pani : jimi Padmaśekhar rājān
 cha-pani thwo antapuras coñ ma du dhakam ājñā dayakāo
 hala : cha-pani thana cone ma te : pine con wayo dhakam
 dhāo-guli ñeñāo : rāni-pani suya-ni-hmasenam dhāram :
 bho mahāpuruṣ ji-pani svāmi gana bi-jyāta : athabā sita rā 30
 mvāk ni rā : hanam ji-pani mantri ādi prajā śainy-lok gana
 ona : gana cona : guli da ni : guli sita : gathē gathē jura :
 āo ji-pani strī-jātiyāta chu yāya tēñ : āo chu yāya : thwo

4 °purīśās. 5 con belas. 7, 8 khoyāo. 12 gva-hma. khoyāo co : nam.
 14 śa phahan. 15 hāremāl baṭ phuñāo. 16 ko khāsya. caṭ phañāo.
 17 cāñāo. bhēt (twice). 19 bilāp yāñāo written twice. 20 con rājakampā.
 21 khooguli. 28 rone ma te. 33 ten.

thāyas chaṃ yatn ma data nuyo nuyo : jhiji sakalēṃ pine
cone dhakaṃ dhāyāo : suya-ni-hma rāni pramukhaṃ strījan-
pani dakwoṃ antapuran daṇḍo pine con olaṃ ||

thwonam-li rājakumāraṃ j-sāṃ : suya-ni-hma rāni-pani
pihā oo-guli khaṇaṃ : thwote rāni-pani pihā oo swoyāo bicār 5
saṃcār yātaṃ : he rājakanya-pani : cha-pani hatās cāya
ma te : gyāya ma te : cha-pani sakalēṃ cha-guli ches con-
hūne : daṃdhā kāya ma te : cha-panita jin sukhan taya
thukā dhakaṃ dhāyāo : thwote rājakumārayā ājñā neṇāo
mukhy-hma rānin j-sāṃ : āpatti juyio thalas lajyān chuṃ 10
prayojan ma du dhakaṃ bhārapāo : lajyā | ma cāsēṃ 128b
rājakumārayā hneone bimati yātaṃ : bho mahārāj : ji-pani
uparas dayā karuṇā dayakāo kṣamā yāsē bi-jyāya mār : bho
rājan thaniyā abasaras ji-pani anāth jula : bho nṛp āo ji-pani
gana one : gana cone : he bhūpatendr mahārāj : ji-pani 15
dhārasā : strī abalā-jāti ji-pani svāmiyā jīb da ni ma khu rā :
athabā ji svāmi mṛtyu juo-guli jurasā : ji-pani suya-ni-hma
strī-panisenam thwo prāṇ tyāg yāṇāo jīb torate dhakaṃ
dhāyāo : thwote rājadārā-pani bacan naṇāo : rājakumāraṃ
ājñā dayakaraṃ : he rājakanya-paniṃ cha-pani strī-jāti 20
chu juyio gyāya ma te : cha-pani che cha-gulis sukhan coṇāo
coo dhakaṃ rājakumāraṇaṃ dhāo-guli neṇāo : rāni-panisen
bimati yātaṃ : bho mahārāj āo ji-pani gathē juyio :
thaniyā abasaras ji-panita sunān rakṣā yāyuo : bho prabhū
ji-panita rajyā phacit yāsē bi-jyāya ma te : bho rājasattam ji- 25
pani svāmi nāpa lātakāo bi-jyāya mār : bho rāj rājendr :
ji-pani aparādh dakwoṃ kṣamā yāya mār : athabā kṣamā
ma yātasā : ji-pani sa|kasyāṃ jīb kāsē bi-jyā-hūne dhakaṃ 129a
rāni-panisen dhāraṃ || thwo belas rājakumāraṃ ājñā
dayakaraṃ : bho rājadārā cha-pani chāy gyāṇā : gyāya 30
ma te : chuṃ juyio ma khu thukā : ches coṇāo con-hūni
dhakaṃ ājñā dayakaraṃ || thwo naṃ-li meb-hma rānin
bimati yātaṃ : bho mahārāj ji svāmin cha-laporayā rājy
kāya dhakaṃ : irṣy taom ma khu : hanaṃ gwo belasam
saṃgrām yāya naṇ-hma ma khu : binā kāranas cha-laporasen 35

7 cha-guli chas. 10 lahyān. 13 dayakāo kṣāyāse. 25 rājā
phacit. 26 ta in lātakāo indistinct (ga?). 30 rājadāre. gyāṇā.

samgrām yāsē bi-jyāta : bho rājasattam thwo-guli aparādh
 dakwoṃ kṣamā yāsē bi-jyāya mār : bho mahārāj ji svāmin
 cha-lapolayāta cha aparādh yāta : cha-laporayā śatruṃ
 ma khu : chāy thulita dukh bisē bi-jyānā dhakaṃ dhāo-guli
 nēnāo rājakumāran ājñā dayakaraṃ : he rāni-pani : asaṅkhy 5
 kha hlānāyā chuṃ prayojan ma du : rājadharm dhāyu-guli
 thathimṇa ācār thukā : gathē dhārasā : meb rājāyā deś
 kāya : samgrām yāya : mebayā grām : nagar : rājy kāya :
 meb jitay yāya : thwoten rājadharm dhāya dhakaṃ ājñā
 dayaku-guli nēnāo : punar-bār rānin dhāraṃ : bho mahārāj 10
 cha-lapor aprasann juśē bi-jyāya ma te : bho naranāyak :
 ji pāpiniyā bimati nēsē bi-jyā-hūne : bināṃ aparādh 1206
 ma dayakaṃ samgrām yāya ma teo : gwo-hmasen dveṣabhāb
 yāta : o-hmas nāpa thukā samgrām yāya : rājyaṃ kāya :
 thwo thukā rājadharm dhāya : bho mahārāj : tao-dhañ- 15
 hma puruṣan thao sukh tor-tāo mebayāta sukh biyuo : bho
 mahārāj : cha-laporan juran tao-dhañ-hma puruṣ thukā :
 cha-laporasen pāparājy tor-tāo dharmarājy bhog yānaṃ bi-jyā-
 hūne : thwoten thukā thwo prajān sukh siyuo : bho mahārāj
 thaniyā dinas aparādh dakwo kṣamā yānāo rājy tol-tasē bi- 20
 jyāya māl : bho mahārāj thao dasē coṭ rājy jāṃ sthir ma
 juo : mebayā rājy gana sthir juyio : athabā hanan ji-pani
 suya-ni-hma strījan-pani marmasrāp gathē kār tēnā : bho
 mahārāj cha-lapolasen thwo rājy tor-te ma khu dhārasā :
 ji-pani dakwosen prāṇ tor-te : thwo suya-ni-hma strījan-pani 25
 nīścayanam cha-laporayā hñāonem mṛtyu juya dhakaṃ
 dhāyāo : thwote strījanayā bhākhā nēnāo : thwo-hma
 rājakumār ati hismay cāyāo : Ajarāmar puruṣ sar-tāo
 ājñā dayakaraṃ : bho sahāy Ajarāmar puruṣ : thwo thāyas
 ma[hā] uttam dharmayā kha kane nēo : gathē dhārasām : 30 130a
 thwo rājadārā-panisen dhāo-guli sār khao : thathimṇa
 sārāyā kha gwo belasam nēnem ma nañā : swoyan ma nañā :
 thathim kha ji manas sudhā ma du : thwo rājy kāyā ni sthir
 dhāyā bastuk chatām ma du : thwoten thwo rājy dakwoṃ

4 bi-jyānā. 7 rākṣāyā. 12 papiniyā. 13 ma dayam. 14 yāye. 15 tao-
 dhan-hma. 17 tao-dhan-hma. 21 dasya con. 23 tenā. 24 mahārā.
 26 hñāonyam. 28 śar-tāo. 32 nēne.

tol-tão biya : bho sahāy thwo deś : nagar : rājyabiṣaya-
 bāsanā aiśvary thao śarīr : thwo samsār samastam asār
 thukā : thwoten mebayā rājyaiśvaryas ras bhog yānān
 chum prayoṇan ma du : thwo samsāras prāṇi dakwosayāṇ
 sukh duḥkh dhāyā-guli uthēm thukā : thwoten thwo rāja- 5
 kanyā-panis bacan ñeñāo ati āścāry cāya dhuno : bho
 Ajarāmar niścayanam thwo rājy tor-te jura dhakam rāja-
 kumāran ājñā dayaku-guli ñeñāo : Ajarāmar puruṣan
 dhāram : bho rājakumār dhany dhany cha-lapor khao :
 āma-li cha-laporasen yātanās : cha-laporayāta mahā uttam 10
 puny niścayanam lāyio : tol-tasē bi-jyā-hūne dhakam
 dhāram || thwonam-li rājakumāran ājñā dayakaram :
 bho Ajarāmar niścayanam tor-te juram cha-pani thathēm
 gwo-li thās Semantak rājā bisē onāo cona : o-guli thās
 onāo jin thathēm oya mār dhakam dhāyāo hala dhakam 15
 dhāo-hūne dhakam ājñā daya|ku-guli ñeñāo : Ajarāmar
 puruṣan j-sām : kumārāyā ājñā ñeñāo bedā kāyāo : Semantak
 rājā māl onam || 1306

thwonam-li bhati mātr dūrabhūṇas Semantak rājāyā
 prajā-lok-pani asaṃkhy gor muñāo con-pani khanam : 20
 thwo prajā-lok-pani gathē conāo con dhārasā : thao ñetālas
 thao lā-hātin phayāo : hāhā daib daib dhakam thithim
 jhāsu-kār jukwo tayāo conam : thathēm con thās Ajarāmar
 puruṣ onāo : prajā-lokayāta sar-tāo dhāram : bho prajā-
 gan-pani : cha-pani thana chāy conā : cha-pani rājā gana 25
 con dhakam dhāsēm-li prajā-lokasen dhāram : bho puruṣ
 ji-pani rājā chāy nañā : cha gana one tēñā : ji-pani rājā
 j-sām deśas con rā : grāmas con rā : gana khas ji-panisen
 ma siyā : cha su khao : ganān oyā dhakam dhāsēm-li :
 Ajarāmar puruṣan dhāram : bho pauraṇjan cha-panisen 30
 gathē ma siyā : ji julam Ajarāmar puruṣ thukā : ji-pani
 rājakumāran cha-pani gyāya ma te : sukhanam coo dhakam
 ājñā dayakāo hala : thwoten thukā ji thana oyā : cha-pani
 rājā gana con dhakam dhāsēm-li : prajā-lokan dhālam :

10 yātanās. 11 puṇyā. 12 lājakumār. 14 thāsamantak. 14, 15 onāo.
 20 con-pani. 21 conāo con. 22 dham (for dhakam). 23 con thās. 24 onāo
 puṇā. dhāra. 25 conā. gana con. 27 tenā. 28 con rā grāmanas con rā.
 34 gana con.

bho Ajarāmar puruṣ jio khē wāyo : ji-pani rājā juram grām
cha-gulis coñāo coñ : mahā duḥkh siyāo coñ dhakam dhāyāo
Ajarāmar pu[r]uṣ hñao hñao praja-lok lio lio coñāo Semantak
rājā coñ thās onam ||

131a

thwonam-li gu-guli thās rājā cona : o-guli thās thēnakāo 5
Ajarāmar puruṣayāta kenāo bilam : thwo belas Ajarāmar
puruṣan j-sām : Semantak rājā khanāo bicār yātam : bho
mahārājā cha-lapol kuśal juo ma khu rā : cha-lapor gyāya
ma te : ānand bi-jyā-hūne dhakam dhāo-guli nēnāo : Sema-
ntak rājān j-sām : dinamukh yānāo jhāsu-kār tayāo komala- 10
bacanan dhālam : bho puruṣ cha su khao : ganān oyā :
ji julam mahā dīn kangār juyāo coñā daiban thathīna sāsti
yānāo hala : thathipna abhāgi jita sunān rakṣā yāyu : ji
jam dhāyam dhitkār : thathē juyio dhaka svapnas sudhā
ma khañā : jin j-sām chu pāp yānāo ola khas ma siyā dhakam 15
mahādaridrābhāban dhāram || thwonam-li Ajarāmar puruṣan
dhāram : bho mahārāj : ji julam Ajarāmar dhāyā-hma
puruṣ thukā : ji-pani Bhubanākar rājāyā putr Padmaśekhara
rājakumārāyā śainy ji thukā dhakam dhāram : Semantakan
dhāram : bho mahāpuruṣ thaniyā dinas jin rājy yāya dayio 20
rā ma dayio rā : ji rājyas lok guli da ni : guli ma data : chu
bārtā dhakam dhāyāo : thwote rājāyā bacan nēnāo Ajarāmar
puruṣan dhāram : bho mahārāj cha-laporayā rājyas 131b
bālakaḥ brddhāo dao ni jubā dhāyā kha ni bhati mātr jukwo
das ni : bho mahārāj thwote bāl brddhā dakwoṃ mandiras
cha-laporayā strī suya-ni-hma rāni-pani dakwoṃ mandiras
coñāo nānā prakāran bilāpan khwoyāo coñ : gwo-lisenam
khwoyāo : ji-pani kumārāyāke bimati yānāo coñ : gulim
khwoyāo coñ : thwote prakāran bilāp yāk-guli swoyāo :
ji-pani rājakumārāyā ati karuṇā cāyāo bilāpaśabd nēne 30
ma phayāo : swoya ma phayā : thwo asār saṃsāras māyā
kāyāo chu prayojan : niscayanam thwo rājy tol-te dhakam
ājñā dayakaram : bho Semantak mahārāj cha-lapor thathēm

2 coñāo con. siyāo con. 3 coñāo. Semantantak. 4 con thās. 10 tamyo.
12 conā. 15 khañā. 20 mahāpurup. 24 ṣa ni. juko. 26 maṇḍiras.
27 khoyāo con. 28 yānāo con. 29 khoyāo con. 30 nēne. 31 asaṃsār.
32 dhaka. 33 dayakara.

Semantapuris bi-jyāya mār dhakaṃ ājñā dayakāo hara :
 thwoten jin sar-te dhaka oyā : bho rājan : nuyo bi-jyā-
 hūne dhakaṃ dhāyāo : thwote bhākhy ñeñāo rājan dhāraṃ :
 bho mahāpuruṣ : chan nityanaṃ ji sar-te dhaka oyā rā :
 phas-kha jak hlāt oyā rā : athabā hanaṃ makhu : chal 5
 kapatan lāñāo jita syāyata nika sar-tar oyā rā : ji manas
 jāṃ ati gyāñā-pusē ola dhakaṃ dhāyāo : thwote rājāyā
 bhākhā ñeñāo Ajarāmar puruṣan dhāraṃ : bho mahārāj
 cha-lapor gyāya ma te : | niscayanaṃ ji-pani rājakumāran 132a
 dayā karuṇā dayakara : ji-pani rājakumār j-sām dharm 10
 adharm sio : meban duḥkh sio-guli swoya ma phu : thwoten
 cha-laporayā manas samdeh kāya ma te : bho mahārāj :
 cha-laporayā rājyan chuṃ prayojam ma du : puruṣārth
 mātr swoyā thukā : athabā thwo-hma rājakumārayā balayā
 kha gulita hlāya : bho mahārāj thwo-hma kumāran ji hmas 15
 cha por dāyuo belas jio tuly parākram thuo-pani dol chi
 utpatti juyio : hanaṃ cha-hma simhan dol chi simh utpatti
 juyio : hanaṃ cha-hma kisin dol chi kisi utpatti juyio : cha-
 hma śārduran dor chi śārdūr utpatti juyio : bho mahārāj
 thwo-hma kumārayā meb śainy ma du : thwo pē-hma 20
 śainy mātr thukā : thwoten thwo-hmao nāpa gwo-hma
 rājān juddh yāya sāmāth dayio : bho mahārāj hanaṃ
 punar-bār : ji juram mṛtyu juya jyāth juya mu mvār-hma
 thukā : ji cha-hmao nāpaṃ sunān juddh yāya phayio : ji
 khañā mātran samast śainyāṃ bisē onio dhakaṃ dhāo-guli 25
 ñeñāo Semantak rājān dhāraṃ : bho Ajarāmar puruṣ : cha-
 panis kha ñeñāo : ji bodham juya dhuno : niscayanaṃ
 jita sar-tar oyā khao rā dhakaṃ dhāyāo mantri-panita 132b
 dhāraṃ : bho bho mantri prajā-lok śainy-lok wāyo wāyo : cha-
 pani sakalēm jhijs deśas one dhakaṃ samast śainy munakāo 30
 Semantapurī nagaras onam ||

gwo-guli thās rājakumār bi-jyāta : o-guli thās thēnakal
 onāo Ajarāmar puruṣ hneone tayāo : thwo-hma Semantak
 rājān j-sām : ati tao-ji mut-mālā caḍhāy yāñāo : caranas

1 dhaka. 2 sar-te. rājan. 4 sar-te. 5 hlāt oyāo rā :. 6 sar-tar. 7 gyāñā-
 pusye. 11 duḥkh siyao-guli. 19 utpatti juyi juyio. 25 bisē onio. 26
 Samantak. 28 sar-tar. 33 onāo. 34 rāyān.

bhok puyāo bimati yātaṃ : bho rājakumār cha-laporayā
 jay jay jula : ji uparas kṣamā tpran yānaṃ bi-jiyāya mār :
 bho rājāputr : jin j-sāṃ : cha-laporao nāpa irsyā ma tayā :
 cha-laporayā nāmaṃ siyā ma du : bho rājāputr cha-la-
 porasen jogy pramānan yānāo bi-jiyāta : cha-lapor samān 5
 rājā meb dayio ma khu : rup dhārasām : balan dhārasām :
 pratāpan dhārasām : samgrāmas dhārasām : juddhan
 dhārasām : cha-laporao tuly dayio ma khu : bho rājāputr
 cha-lapor sadām thwo deśas bi-jiya-hūne : thwo ji-guli rājyāṅg
 samastaṃ cha-laporayā adhikār jura : bho rājādhirāj : ji 10
 julam cha-laporayā seok jura : nity nityam cha-laporayā
 anucar ji jura : dhakaṃ dhāo-guli nēnāo : rājakumāran
 ājñā dayakaram : bho mahārāj | Semantak : chan rājya-
 biṣayas jin bās yāya ma khu : chan rājy jita mu mvāo :
 chan j-sām jita aparādh ma yāk : ji uparas irsyā ma du : 15
 chān dhārasā : ji puruṣārth mātṛ swoyayā kāranas thukā :
 chan-guli rājy kāyā dhakaṃ dhāyāo : thwote rājakumārayā
 ājñā nēnāo : Semantak rājān bimati yātaṃ : jay jay bho
 rājakumār : dhany dhany cha-lapor khao : ji juram mahā-
 daridr dukhi-hma thukā : nām mātran jukwo rājā dhayakāo 20
 coñā-hma : kṣatri dhāyā-hma karuṇātmā dhāyā-hma : jita
 duḥkḥ phutakāo kṛpā yānaṃ bi-jiyāk-hmaṃ cha-lapor
 dhakaṃ dhāyāo : subarṇ rupy ardhahār ratn ādin samast
 bastuk rājakumārayāta caḍhā yātaṃ || thwonam-li rāja-
 kumāran juran j-sām : yathābhidhi thēm sammat yānāo 25
 Semantak rājāyā mām prasād kāyāo thaman jitay yānām
 kāyā rājy dakwoṃ tor-tāo : Hastiratn kisi gayāo thao
 rājyasam lihā olaṃ ||

133a

thwonam-li oom sirph : śārdur : mahānāg : Ajarāmar
 puruṣ thwote samjukt yānāo : thwo Padmaśekhara kumār 30
 thao rājyayā samīpas thēnakaṃ olaṃ : thwo belas thao prajā-
 lokan Paḍmaśekhara kumār thēna dhakaṃ dhāo-guli
 bārtā nēnāo : kumārayā bāju Bhubanākar rājāyāta khabar
 kanam : rājān j-sām : thwo-guli bārtā nēnāo mantri kāji

133b

1 bhok suyāo. 8 dayio written twice. 9 rājyayṅg. 12 anacar. 18 bhā
 rāja°. 20 juko. 23 sabarṇ. ardhahāre. 25 samat ryānāo. 26 rājāmā.
 rthaman. 27 rāhma (for rājy). 32 dhaka.

rājāyā ājñā neñāo Ajarāmar puruṣan bimati yātaṃ : bho
 mahārāj thwo kumārayā bṛttānt-kha gulita hlāya : thathimña
 parākram jāṃ gwo belasaṃ nenem ma nañā : swoyaṃ ma
 nañā : thathimña bal parākram suyāṃ dayiom ma khu :
 kṣatriy dhāyā-hma thwo-hma khao dhakaṃ dhāo-guli 5
 neñāo : rājā bismay cāyāo ājñā dayakaraṃ : bho Ajarāmar
 aho āścāry : chu balan gwo-hma śainyan thwo rājy jitay
 yāta dhakaṃ ājñā dayakaraṃ : thwo belas Ajarāmaran
 dhāraṃ : bho mahārāj : cha-hma siṃhan dol chi siṃh u-
 tpatti jula : cha-hma śārduran dor chi śārdurayāo-sta : 10
 cha-hma mahānāgan dorchī kisi utpatti juyāo ola : jio tuly
 dol chi utpatti juyāo : thathimña śainyan saṃjukt yāñāo
 bi-jyāk : thwo swoyā mātranaṃ Semantak rājā ādi samast
 śainyaṃ bisē onam : bho mahārāj thwote balan thukā
 thwo kumāran jitay yāta : bho svāmi mahārāj apatyār juya 15
 mu mvār : saty satyanaṃ khao dhakaṃ dhāyāo : thwote
 bacan neñāo manas haṣamān yāñāo ājñā dayakaraṃ : bho
 Ajarāma|r puruṣ āo ji patyār juya dhuno : ji putr Padmāśe- 135a
 kharan yogy thē yāta dhakaṃ : āo ji patyār juya dhuno : ji
 putr Padmaśekharaṃ yogy thē yāta dhakaṃ : dhany dhany : 20
 ji putrao samān meḃ dayio ma khu dhakaṃ dhāyāo : rājān
 j-sāṃ rājakumārayā hñeone ājñā dayakaraṃ : bho putr
 jubarāj dhany dhany : thathimña rājy lāo-guli chāy tol-tāo
 tathā : byarthan tol-tala dhakaṃ dhāyāo : thwote baubayā
 ājñā neñāo rāja kumāran binati yātaṃ : he pitā mebatā 25
 kāranas tol-tā ma khu : Semantak rājāyā strī-panisen bilāp
 yāk-guli nene swoya ma phayāo : thwoten tol-tāo oyā :
 bho pitā hanaṃ che-khā-patiṃ asaṃkhy bālak bṛddhā strījan :
 thwo-pani nānā prakāran bilāp yāñāo khwola : thwote
 prakāran lok-panisen mahāduḥkhan śok kāo-gu seharape ma 30
 phayāo : thwo rājy dakwo tol-tāo oyā dhakaṃ dhāo-guli
 neñāo : pitā mahārājān ājñā dayakaraṃ : bho rājakumār
 dhany dhany khao : rājadharm dhāyā-guli thathē khao
 dhakaṃ dhāo-guli neñāo rājakumāran bimati yātaṃ : bho pitā
 dveṣabhāb ma du-hmayāta dveṣabhāb gathē taya : thathimña 35

3 neñam. 13 svayo mātranaṃ. 25 binat yātaṃ. 27 neñe. 28 che-kha-
 patiṃ. 29 khola. 31 dakvo. 35 dveṣabhāb gathya.

athir saṃsāras conão thathimña kāry ga|thē yāya dveṣan 135b
 adharm utpatti juyio : thwoten rājā dhāyā-hmasen
 dharmanitis calalape mār : dharman thukā rājy badhay
 juyuo : thwo-guli saṃsāras dharmaniti thē yātasā paralokas
 sukh bhuktamān yāya dayio : thwoten dharmas calalape 5
 dhakaṃ dhāyāo : thwote bhākhā ñeñāo pitān dhāraṃ : bho
 putr jubarāj : chan dhāyā-guli niścayanam khao dhakaṃ
 bodh juyāo sumukaṃ conam ||

thwonam-li rājān j-sām : mantri-pani sar-tāo ājñā daya-
 karaṃ : bho mantri thwo putr rājakumārayāta bibāh-karm 10
 yāyata samast sāmāgrī tayār yāo : hanaṃ gwo-guli thās
 gwo-guli jogy jula : o-guli thās jogy pramānan yāo dhakaṃ
 ājñā dayakaraṃ : thwo belas mantrin j-sām : rājān ājñā
 dayaku-guli ñeñāo Dharmapaṭṭan dhāyā nām nagaras onāo
 Dharmadakṣ nām rājāyāke onāo : mārakwo saṃbhāṣanā 15
 yānam kriyā karm yānāo : marjāt thēm Dharmābatī nām rāja-
 putrī byabahār yātaṃ || || thwo belas mantrin dhālaṃ :
 ji-pani Bhūbanākar rājān gathē ājñā dayakāo hala : athēm
 mālakwo kriyā yāsē bi-jyā-hūne dhakaṃ dhāra : thwonam-
 li mantriyaṃ bacan | ñeñāo : rājān j-sām yathājogy pramān 20 136a
 thēm bibāh-karm yāyayāta din-belā tayāo talaṃ || thanayā
 kha thuti || thwonam-li Bhūbanākar rājān putr jubarā-
 jayāta dhāraṃ : he putr chanata bibāh yāyayāta din-belān
 saṃpūrṇ jura dhakaṃ : dhāo-guli ñeñāo : pitā mahārājayā 25
 hñāone dhāraṃ : bho pitā mahārāj : jita bibāh yāya mu
 mvāl : bibāh yāñāyā chuṃ prayojan ma du : strī dhāyā-
 hma kebal duḥkhayā jantu jukwo : kebal māyā jak thukā :
 bibāh dhāyā-guli lok-panita thukā : jita jā strījan bibāh
 yāya-guli manas suddhā ma du dhakaṃ dhāyāo : thwote
 putrayā bhākhā ñeñāo bauban dhāraṃ : bho putā chan 30
 āma-thē dhāya ma te : gr̥hasth dhāyā-panita bibāh-karm
 uttam thukā : thwoten bidhi thēm bibāh-karm yāo dhakaṃ
 ājñā dayakaraṃ : thwo belas rājakumāran dhāraṃ : he
 bāju cha-laporayā ājñā thani jin gathē ma ñene : cha-lapo-

1 dvaṣan. 3 calapye mār dharm. 4 yātamā paralokas mukh. 5 calalapyā.
 9 sar-tāo. 13 dayakaraṃ. 15 mārako. 16 rāja putrī. 18 rājān. 21 din-balā.
 22 Bhūbanānākar. 26 yāñāyā. 30 bhākhā nāo. 32 dhaka. 34 gathya ma
 nya cha cha-laporayāta.

rayāta gathē sumaṅgal jula : athē yāsē bi-jiyā-hūne : punar-
 bār thaniyā dinas cha-laporayā ājñā jin nene : lipatas ji-
 guli bicati nenio rā : thwote saty yāsē bi-jiyāio rā : saty | 136b
 yātasā cha-lapolasen gathē dhāra : athē jin yāya dhakaṃ
 dhāyāo : thwote rājakumārayā bacan nenāo bauban dhāraṃ : 5
 he putr jubarāj : chan dhāyā-guli jin chāy ma yāya : chan
 gu-guli ichā jula : o-guli dhāo dhakaṃ dhāyāo : rājān
 j-sām : putr jubarājayāta bodh yāñāo o ku-hnuyā din bitay
 juyāo sati ku-hnuyā din julam : thwo belas mantrin j-sām :
 rājān ājñā dayaku thēm marjāt thēm bidhipūrbak sakatām 10
 tayār yāñāo : kanyādān yātam || thwo kanyā gathīna
 dhārasā : gathē thao putr Padmaśekhhar param sundar jula :
 athēm thwo kanyā param sundarī juo : asaṃkhy guṇ
 dao : ati śobhā lāk thathimna kanyā swoyāo : thithim
 mahā harṣamān julam || 15

thwonam-li din mās ādin dayāo osēm-li : cha-hnuyā din
 Padmaśekhhar kumāran j-sām : babuyā hnaone dhāraṃ : he
 bāju jin dhāyāo tayā-guli kha cha hūti puray yāsē bi-jiyā-
 hune : dhakaṃ dhāo-guli nenāo bauban dhāraṃ : bho rāja-
 kumār : chan chu dhāyā : o-guli niscayanam yāya : bho 20
 putr : ji julam putr cha cha-hma data : thwoten chan
 dhāyā-guli jin chāy ma yāya : chan chu yāya ichyā jula : 137a
 o-guli dhāo : jin j-sām : saty satyan puray yāñāo biya dha-
 kaṃ ājñā dayakaram || thwonam-li rājakumāran dhāraṃ :
 he bāju dhany dhany : cha-laporayā sadām maṅgal juya 25
 mār : he bāju mebatā ma khu : ādimadyāntakalyān juyi-guli :
 hanam thwo saṃsār dhāyā-guli asār : thwo rājy asār : thwo
 śarīram byarth : thao thithi iṣṭ mitr : jñāti : dhan dhānyādi
 samastam sār ma khu : hanam kāy macā : thao kalāt :
 thwom asthir : hanam thwo biṣayabāsanā dhāyā-guliṃ 30
 byarth : thwoten thwo saṃsār dhāyā-guli māyājālan tok
 pusēm tayā-guli thukā || he tāt : sār dhāyā-guli chu dhārasā :
 thwo ati a-ghor cañcal biṣao samān : śatruo samān saṃsār
 cakramaṇḍalas coñāo dān dharm yāya : kirti dayake : brat
 dane : che : bu ādin tyāg yāñāo : tapoban prasthān 35
 yāya : thwo-guli thukā sār dhāya : bho nṛpaśārdur : thwoten

ji julam tapoban prasthān yāya tela : cha-lapol duḥkh tāsē
 bi-jyāya ma te : mulanam cha-laporayāke tapoban phone :
 bho pitā mahārāj : cha-laporayā kṛpā datasā : mokṣapad jin
 i|chā yānā : bho pitā thwo saṃsār hānān parbat laṅghanā 137b
 yānāo ji julam Akanistabhūbanas onem dhakam dhāyāo : 5
 thwote putr Padmaśekhara yā bacan neñāo : chum li-uttarā
 biya ma phayāo sumukam conam : kṣaṇamātr sumuka conāo
 dhāram : bho putr jubarāj : chan āma kāry yāya ma te :
 thwo-guli jā byarth dhakam dhāram : thwouam-li rāja-
 kumāran dhāram : bho pitā cha-laporasen †satyakabur 10
 yānā-guli satyabhaṅg yāya ma te : debalok juram satyan
 thukā sthiran coñ : thwo pṛthibī juram satyan thukā sthir
 jura : thwoten cha-laporasen yānā saty phutake ma te :
 bho pitā : jin yānā dharman cha-laporayā jay jay juyio :
 jin yānā pāpan cha-laporayā rājy nās juyio : thwoten jita 15
 bedā bisē prasann jusē bi-jyāya mār dhakam dhāo-guli neñāo
 bauban dhāram : bho putr rājakumār : jin āo gulita kha
 hlāya : chan j-sām : jita satyapāsān cita : bho putr jubarāj :
 āo chanatam jitam kalyān juyaka yāo dhakam ājūā dayaka-
 ram : thwouam-li Padmaśekhara rājakumāran j-sām : baub 20
 Bhūbanākara rājyā | caranakamalas bhok puyāo : punar- 138a
 bār māmāyā thās onāo binati yātam ||

bho mātā jin cha-guli binati yāta : gathē dhārasā : jin
 mahā uttam dharm yāya dhakam bhārapā : bho mātā jin
 yānā dharman cha-laporayā sadām maṅgal juyio : thwoten 25
 jita bedā bisēm bi-jyā-hūne : ji ma data dhaka cha-lapor
 hatās cāya ma te dhakam binati yātam || thwote putr
 Padmaśekhara rājakumārayā bacan neñāo māmān dhāram :
 bho putr jubarāj : chan chu dhāya tēñā : chan chu ichyā
 jula : o-guli yāo dhakam dhāyāo : thwote māmāyā ājūā 30
 neñāo rājakumāran dhāram : bho mām cha-lapolasen satya-
 nam yāke khotasā : jin binati yāya dhakam dhāo-guli
 neñāo māmān dhāram : he putr saty satyanam chan chu
 dhāla : o-guli jin yāya jula : he putr chan chu yāya bāñchā
 jula : niscayanam o-guli yāya dhakam māmān saty yātam || 35

2 calaporayāke. 7 conāo. 11 yānā-guli sate°. 13, 14, 15 yānā. 15 rūjenās.
 22 onāo. 24 dhaka. 25 yānā. 29 tenā.

thwonam-li rājakumāran dhāram: bho mātā jin j-sām:
 mebatā dhāya tēnā ma khu: aśubh maṅgal yāya tēnām
 ma khu: ji julam tapoban one tēnā: ji ma data dhaka cha-
 laporasen śok damdhā kāyāo bilāp yāya ma te dhakam dhāyāo: 5 1386
 thwoj te putrayā bacan nenāo: mām mahā bilāp yānāo:
 putrayā hma ghas puñāo: cumbanabhāb yānāo dhāram:
 hā putr putr dhakam: thathimna kāryy yāya ma te: ji
 datanam putr cha cha-hma thukā: meb du-gu ma khu:
 thwo kāry jā ajogy: jita tol-te-guli kāry yāya ma te dhakam
 bilāp yānāo dhāo-guli bacan nenāo rājakumāran dhāram: 10
 bho mātā hatās cāya ma te: jin yānā karman cha-laporayā
 sadām subh maṅgal juyio: hanam dharman jakam rājy
 badhay juyio: dharman jakam sukh lāya dayio: dharman
 sukh bhog lāyuo: dharman svargabās lāyuo: bho mātā
 thwote nimittin thukā jin dharm brat yāya ichyā yānā: 15
 bho mātā ji julam tapoban prasthān yānāo: sthān kṣetr
 bhūmi swoyāo: jap tap dhyān yāyas tatpar jura: bilambh
 yāya ma te: nanānam bedā bisē bi-jyā-hūne dhakam dhāo-
 guli nenāo. māman dhāram: he putr ja ati matēnāo tayā-
 hma prāṇasamān putr cha cha-hma data: chan kijā dāju 20
 du-gu ma khu: thathiṇa putran jita tol-tāo tapoban one
 dhakam dhāla: hāy putr putr: hāy prāṇ prāṇ: cha ma
 datanāo thwo prāṇ gathē sthir juyio: hāhā kaṣṭ | hāhā 1394
 bedanā: daiban gathimna biyog yāyam ēo dhakam anek
 prakāran bilāp yānāo khwolam || thwonam-li māman bilāp 25
 yāk swoyāo rājakumāram dhāram: bho mātā: khwoya
 ma te: bilāp yāya ma te: chan chāy śok kāyā: ji juram
 sitam ma khu: rogamam kalam ma khu: thwoten ji pu-
 nyaśārīr swoyāo bilāp li lanakio dhakam thwote mātr dhāyāo:
 māmayāta swo cākar pradakṣiṇā yānāo tuti ni pām bhok 30
 puyāo māman bedā ma biosām: thao kothās duhā onāo:
 thao kalātayā hneone dhāram: he kānte strī chan j-sām:
 ji-guli bacan cha huti neo: ji juram kāry cha-guli dao:
 mebatā kāry ma khu sadām śubh maṅgal juyio thukā: he

2 tenā. tenām. 3 tenā. 15 yānā. 16 yānāo. 18 redā (dā indistinct)
 bisya. 19 matyanāo. 22 dhaka. 23 datanāo. 25 kholam. 26 khoya.
 31 onāo.

kānte chan j-sām: jita khvāl cat kanakāo keo: khvālām
 malin yāya ma te: jin yāñā dharman chanataṃ kalyān
 juyuo: thwoten ji-guli kāry sēnake ma te: harṣ yāo dhakaṃ
 ājñā dayaku-guli ñeñāo rāni-cān binati yātaṃ: he prabhū
 svāmi cha-laporayā bacan ketakī-svānao uthēm: hanam 5
 amt samān bacan thathimña-hma cha-'apoloyā bacan chāy
 ma ñane: cha-'aporayā | gwo-guli manas bāñchā jula: 139b
 o-guli yāsē bi-jyā-hūne: bho prabhū jio khē: cha-lapolasen
 chu dharm yāya tēnā: o-guli jin niscayanam yāke: bho
 prabhū svāmi: cha-laporasen ājñā dayaku-guli niscayanam 10
 jin yāya: bho prabhū: dātā dhāyā-hmaṃ cha-lapor: bi-
 dhātā dhāyā-hmaṃ cha-lapol: ji gatim cha-lapol: śaran oyā-
 hmaṃ cha-lapor: bho prabhū ji prāṇ cha-lapor: bho svāmi
 gathē jin niscay yāñāo thēm: cha-laporasengwo-guli kāry yāya
 tēnā: o-guli dharm yāya jurasām: pāp yāya jurasām: ājñā 15
 dayakasē bi-jyāya māl dhakaṃ binati yātaṃ || thwonam-li
 rājakumāran ājñā dayakaram: bho kānte strī jin mebatā
 kāry yāya tēnā ma khu: jin julam mahā uttam kāry yāya
 tēnā thukā: gathimña kāry dhārasā: mokṣapad lāya dayio-
 guli: hanam thwo samsāras lok-panisen jas kīrti badhay 20
 yāyuo-guli: hanam jin yāñā dharman chanataṃ mām
 baubayātaṃ mokṣ lāya-guli: hanam jin yāñā puṇyan thao
 thithi jñāti gotr-panis nāpaṃ pāp nās juyuo: thathimña
 uttam dharm svargalok one-guli svāhāne juyāo coṇ: tha-
 thimña kāry yāya tēñā: he kānte chan svāmi ji khatasā: 25 140a
 ji-guli bacan pramān yāo dhakaṃ dhāyāo: thwote svāmiyā
 bacan ñaṇāo rāni-cān dhāraṃ: bho prabhū svāmi saty
 satyan cha-laporayā bacan pramān yāya dhakaṃ dhāo-
 guli ñeñāo rājakumāran dhāraṃ: he kānte dakwo dharmayā
 khāni juyāo coṇ: hanam gwo-guli manan bāñchā yāta: 30
 o-guli phal lāya dao-guli tapoban prasthān yāya: he kānte
 mebatā kāry ma khu: mulanam jita tapoban one: thwoten
 chanata dhāyā thwo kāryas bighn yāya ma te dhakaṃ
 ājñā dayaku-guli ñeñāo: rāni-cān abaśaran ru-manake ma

3 senake. 7 ñane. manasubājula. 9 tenā o-guli (nā added later).
 15 tenā o-guli. 18, 19 tenā. 22 yāñā. 23 jñājigvatr-panisao ('jigva'
 indistinct). 25 tenā. 33 thvayās.

phayāo : chum kha hlāya sāmāth ma dayāo sumukam
conam ||

thwonam-li kṣaṇamātr sumukam conāo hanam lāhā ni pān
hnaś-panas tiñāo : svāmi Padmaśekhara yā caranas bhok
suñāo bimati yātam : bho prabhū svāmi āma tapoban dhāyā- 5
guli kāry ājñā dasē bi-jyāya ma te : bho prabhū : thwo
tapoban kāry cha-guli bāhik mebatā cha-laporayā gu-guli
ichā jula : o-guli yāsē bi-jyā-hume : bho prabhū thathimna
rājyabhog tol-tāo tapoban chuyāta bi-jyāya tēnā : gwo-
hmasenam yatn yānāo sukh siya bāñchā yāyuo : thathimna 10
[sukh tol-tāo tapoban one dhakam ājñā dayakara : jita tol- 1406
tāo one † māyatan jata bibāh chāy yānā : bho prabhū jita
heyakāo thathimna jyā yāta : thathimna jaubhan jita tor-
tāo cha-lapor chāy tapoban bi-jyāya tēnā : bho prabhū
svāmi : cha-laporasen thathē yāsē bi-jyāya ma te : ji-guli 15
aparādh sahasr kṣamā yāya mār : bho prabhū : thwo samsāras
gwo-hma manuṣyan jaubhan juyāo strīo nāpa sukh bhog ma
yāta : thwo-hma manuṣy ājñāni pāpātmā puruṣ dhāya :
bho svāmi : rājā dhāyā-hman julam thao ichā bhog yāya :
rājy bhog yāya : strī-janao sukh bhog yāya : thathina 20
sukh bhog tor-tāo duḥkh bhaban yāya ma te dhakam bimati
yak-guli neñāo rājakumāran ājñā dayakaram : bho ājñāt
jaubhan : chan dhākwo kha sakatām byarth : kebal ājñā-
namārg jak keñ thukā : he kānte : strī dhāyā-panisen
chum ma sio : māyā jak kenio : kebal strī dhāyā-pani 25
dukhayā samūh : nānā prakārayā upadrab jak yāyuo :
hanam strijanayā śatru asankhyam dao : strī dhāyā-
panisen āyus ghatay yāyuo : strī dhāyā-panisen māyāpāśan
cināo nara[k bās choyio : bho strī : hanam punar-bār thwo 141a
jaubhan dhāyā-guli kṣaṇamātr thukā : thwoten thwo 30
kāmacaryā dhāyā-guli asār thukā : hanam thwo rūp dhāyā-
guli biśao uthēm : hana tap jyāk-guli dhalapwoo uthēm : hanam
bho strī kāmacaryā dhāyā-guli gathē dhārasā : lamkhas
con pijāo uthēm : hanam kāmacaryā dhāyā-guli samudr

3 conāo. 5 sunāo. 6 bi-syāya. 9 tenā. 11 dhaka. 14 tenā.
22 kumāren. 23 dhāko. 24 ken. 28 mādāpāśan. 32 dhalapvao.

hñāna oo-gulis taraṅgao uya juo thēm : hanam kām dhāyā
 padārth mi thañāo tayā dhalapwo thē : kām dhāyā-guli
 asaṁkhy rāgayā che juyāo coñ : kām dhāyā-guli ati jayāo
 coñ khaḍg thēm thiyao pvār rāya ēo : kām dhāya ati chosē
 coñ miyā samīpas coñ belas dāh juo thēm dāh juya ēo : 5
 hanam hñānam coñ nadi thēm cañcal : thwoten thwo
 kāmādhātu sthir ma juo : bho strī thathimā jñānāyā mat
 cha-panisen ma sio : thwoten dharm sādharape nimittin
 tapoban one dhakam dhāyāo : thwote svāmiyā ājñā nañāo
 strīm dhāram : bho prabhū svāmi : cha-laporasen niścay 10
 yāsēm-li jim cha-lapolao samsarg cha-lapor tapoban bi-jyā-
 tasā : jim tapoban oya : bho prabhu cha-lapolayā bacan
 ñe|ñāo bodh juya dhuno : jitam boña yanakio dhakam 1416
 dhāram || thwonam-li rājakumāran ājñā dayakaram : he
 kānte strī : strijan boñāo tapoban one jogy ma juo : jio nāpa 15
 cha o|asā : jin yāñā kāry nisphar juyuo : bho strī cha jio
 nāpam oya dhāya ma te : jin yāñā dharman cha uddhār
 juyuo thukā : chan j-sām ches coñāo ji bhartāyā manaḥ-
 kāmunā nanānam siddh juya mār dhakam parameśvar śrī
 Buddhayāke bhāb yāñāo coo : bho strī : strijan dhāyā- 20
 panisen j-sām : thao bhartāyā kha ñeñāo bhartān gwo-guli
 dhāla : o-guli yāñāo coñ : thathē yātasā thukā patībratā
 juyuo : thwote chanata jitam kalyāṇ juyake kāmunān
 jin tapobrat sādharape tēñā : he ballabhe strī : ji julam
 tā-kālam cone ma khu : barṣ da chi jak coñāo oya : thwoten 25
 jita bilambh yāya ma te : nanānam belā biyāo cho dhakam
 dhāyāo : thwote svāmiyā bacan ñeñāo rāni-cān dhāram :
 bho prāṇaballabh svāmi : āo jin gulita bimati yāya : ji-guli
 bimati cha-laporasen neniom ma khuto : āo cha-laporayā
 chu yāya ichā juram : o-guli yāsē bi-jyā-hune : svāmi 30
 cha-la|porayā kāry nanānam siddh juya mār dhakam : 142a
 thwote dhāyāo thao svāmi Padmaśekhara rājakumārāyāta
 swo cākar pradakṣiṇā yāñāo caranas bhok puyāo dīnamukh

1. taraṅgab. 3 jayāo coñ. 5 coñe belas dāh huo thyam. 6 ron
 nadi thyam cacal. 12 tapyaban. ban ñeñāo. 15 boñāo. 18 mano-
 kāmunā. 19 parameśvar | meśvar. 22 coñ. pratībratā. 24 tēñā. 25 da kṣi.

yāñāo mahā duḥkhan mikhās khobhi pvāpal yāñāo bilāp
yāñāo conaṃ ||

thwo belas rājakumāran j-sām : mām baub kalāt thwotesao
saṃmat yāñāo : siṃh śārdūr mahānāg Ajarāman puruṣ :
thwote pē-hma sahāy yāñāo tapoban prasthān yātaṃ || || 5
thwonaṃ-li rājakumāran j-sām : aneg tīrth bās juyāo : sa-
mudr parbat laṅghanā yāñāo o-o : Bārānasī kṣetras thēñāo :
jap tap dhyān yāyas tatpar juyāo : thwo-hma Padmaśekhara
rājakumāran j-sām : thathiṃṇa Buddhakṣetr swoyāo :
saṃmyaksaṃbuddhayā jñān lāya bāñchā jurāṃ : hanaṃ 10
thwo Bārānasī nām Buddhakṣetrāyā samīpas Mṛgadāb dhāyā
banas paribrājak bhikṣu-pani calay yānaṃ juo-guli swoyāo :
ati harṣ bismay cāyāo : thwo-hma kumār thwo-guli Buddha-
kṣetras anuttarajñān bāñchā yāñāo : ekacitt yāñāodhyān yāñāo
conaṃ : thwo belas śrī 3 samyaksaṃbuddhayā prabhāban 15
Buddha siḍdh jurāṃ : gathē dhārasā : Padmākar Tathāgat
dhaka prakhyāti ju'aṃ : gathiṇa Padmākar Buddh dhārasā :
Sugat dhāyakāo catuṣaṣṭhī bidyān purā juyāo : deb manu-
ṣyayā guru juyāo conaṃ da : thwoyā saṃsarg juyāo con-
pani siṃh śārdur mahānāg Ajarāmar puruṣ thwo-pani pē- 20
hmaṃ Bodhisatv julāṃ : Siṃhabikrīḍit dhāyā-hma cha-hma :
Śāntamati dhāyā-hma : Nāgadarpa dhāyā-hma : Amṛtakeṭu
dhāyā-hma : thwote pē-hma Bodhisatv siḍdh jurāṃ : gathē
dhārasā : purb janmas yāñāoyā puṇyayā prabhābanāṃ
ihajanmas Buddhayā jñānan saṃjukt juyāo : thwo-hma 25
Padmākar Buddhayā śiṣy juyāo : sadākālāṃ anucal juyāo
con ||

|| bho Kāśyap bhikṣu : thwo-hma Padmaśekhara rāja-
kumāran purb janmas yāñāoyā puṇyan Tathāgatayā pad
lāñāo bi-jyāta : hanaṃ thwoyā puṇyayā prabhāban siṃhādī 30
caturāṅgabal-panisen Bodhisatvayā pad lāñāo con dhakaṃ
śrī 3 bhagabānan ājñā dayakaraṃ || thwo belas Kāśyap
bhikṣun śrī bhagabānayā khvār swoyāo bimati yātaṃ :

1, 2 yāñāo. 3 belas. 4 samat yāñāo. 5 pe-hma. 7 yāñāo.
9 Buddhaṭṭayā. 14 yāñāo (three times). 19 sasargy. con-pani. 20 pye-
hmaṃ. 22 Amṛtakeṭu. 23 pye-hma. 25 ihajatmas. 26 śiṣp. 28 Kāśyap
corr. from śyap.

bho parameśvar śrī bhagaban : thwo-hma rājakumāran chu
punyayā prabhāban Tathāgatayā|pad lāta dhakaṃ bimati
yātaṃ ||

143a

|| thwonam-li śrībhagabān āha || bho Kāśyap bhikṣu :
thaniyā dinas rājakumārayā nimitt kane neo : bho bhikṣu : 5
thwo-hma kumārayā purb janmas Candan nām janapadas
kumbhakār janm juyāo coñ belas mahā karuṇātmādharm
yāyas tatpar juo : thathimṇa-hma kumbhakāran śrī 3
Buddhayā bihāras ati manoraman bān-rāk sārduṇ ni-hma
cān dayakāo sthāpanā yāta : hanaṃ cān dayakā siṃh ni- 10
hma bihārayā jao khao sthāpanā yāta : thwo Buddhabihār
rakṣā yāya nimittin thwo siṃh ni-hmasen rātriya samayas
thwo bihāras nityaṃ nityaṃ pradakṣiṇā yāṇāo juyuo :
thwote punyayā prabhāban thwo-hma rājakumār thathimṇa
parākraman samjukt jura : bho Kāśyap hanaṃ punar-bār : 15
thwo kumāran yāṇā punyayā prabhāban : thwo kumārayā
ches coñ mām bauban thao putr rājakumār lu-manakāo :
māman j-sāṃ bilāp yāṇāo dhāraṃ : hāhā kaṣṭak dhakaṃ :
ji prāpasamān ekaputr gana ona : mām baub strī tol-tāo
gana coñ : hāhā duḥkh dhakaṃ bilāp yātaṃ || || thwo 20
belas strī rāni-cānaṃ bilāp yāṇāo dhāraṃ : hāhā svāmi |
jita tol-tāo cha-lapor gana bi-jiyāṇā : bho prabhu cha-lapo-
rasen barṣ da chi jak coṇāo bi-jiyāya dhaka ājñā dayakāo
bi-jiyāk-hma : āo-talēm ma bi-jiyāk dhakaṃ bilāp yātaṃ ||
hanaṃ bobanaṃ bilāp yātaṃ : bho strī bho bhari-cā rāni-ju : 25
chāy sōk kāyā : sōk kāya ma te : ji putr rājakumāran manaḥ-
kāmanā nirbighnan siddhaya mār : samast debatānaṃ
rakṣā yāya mār dhakaṃ bilāp yāta || bho Kāśyap : putran
yāk-guli punyan Tuṣit dhāyā svargan diby bimān kwota
hayāo : mām baub thao strī : thwote swo-hma bimānas 30
tayāo Tuṣitakāyik debaputr-panisen ku buyāo : Tuṣit dhāyā
svargabhubanas thata yaṇo julo ||

143b

thanaṃ-li Kāśyap bhikṣuṇ bimati yātaṃ : he bhagaban :
ji ati āścāry cāya dhuno : gathē dhārasā mṛttikāmātran

2 punyayā praban. 10 coñ for cān. 11 syāpanā. 23 bi-jiyāyaka ājñā.
24 āo-talapaṃ. belāp yotaṃ ||. 26 ti putr. manokāmanā. 29 guṣitā. kota
hayāo. 31 puṣitā.

simh dayakāo sthāpanā yānān thathim phal lāk : thwo
 ati āścāry dhakaṃ dhāo-guli nēnāo śrī bhagabānan ājñā
 dayakalaṃ : bho Kāśyap āścāry cōya mu mvār : gathē
 dhārasā : saṃsāras manuṣy-lokan gwo-hmasenāṃ cāyā
 dayakara : gwo-hmanāṃ subarṇ rupy ādiṇ aṣṭadhātun 5
 dayakara : gwo-hmanāṃ | lohvaṃ siyā dayakāo Buddhayā 144a
 bihāras dvār-patiṃ sthāpanā yāta : thwoten thao thao
 anusār tina phal lāyuo : thwoten cha-pani āścāry cāya mu
 mvār dhakaṃ śrī 3 Sākyamuni bhagabānan ājñā dayakalaṃ ||
 || iti śrīpadmaśekharaṃvadānaṃ samāptaṃ || 10

9 bhagabānaṃ. 10 °śeṣaraabadānasa°.

TRANSLATION

First the Śākyasiṃha is like an ocean of virtue ; further, he is like a lion amongst the family of the Śākyas ; further, he is the lord of all the gods, he rescues the living beings, and he satisfies all the gods. To such a one, being accompanied by crowds of gods, being the lord of the gods and of the rulers of the gods, being a boat in the sea of the world, the destroyer of all fears, being placed as a screen of dharma and a rain of dharma in the threefold world, to Śākyasiṃha, the Holy one I pay homage.¹ Further, how is he ? he is worshipped by gods, demons, and men ; further, how is he ? he is the coast of the sea, called the world ; further, how is he ? Śākyasiṃha, the Tathāgata, who is a mine of virtue, to him I pay homage a thousand koṭis of times. Further, how is he ? 2a being called Gautama he is the foremost of all Buddhas ; further, he is roaring with the voice of a lion the nature of which is dharma, for the sake of the living beings in this world ; he destroys the eight sorts of fear, beginning from the fear of the king ; the fear of being burnt by the glow of the sun he covers with a parasol the nature of which is dharma ; further, how is he ? he is a rain of dharma in heaven, earth, and hell ; he is the abode of hundred virtues ; he gives the power of safety to gods and mankind. Having paid homage to this Śākyasiṃha, the Tathāgata, I take the Vicitrakarnikāvadāna out < of my mind > and tell it.

I

THE MERCHANT VIMALADATTA AND THE WISHING TREE

This is the beginning : In times of old the Tathāgata who is called the completely enlightened one, dwelt in a pleasure ground called Jetavana, in the middle of the garden Ārāma, which had been laid out by the householder Anāthapiṇḍada. In what manner did he dwell there ? he was surrounded by

¹ *gathīṇa-hma ma dayāo* is unintelligible.

thirteen hundred monks. What manner of monks? they were devoted to praying, penance, and meditation, they had restrained the six senses, and were eager to listen to the explanation of the law. Further, he was surrounded by crowds of Bodhisatvas; what Bodhisatvas were they? they had subjugated the five senses; he was surrounded by untold disciples; what disciples? they possessed great zeal. Further, he was surrounded by untold mendicants and ascetics; what manner of ascetics? they had studied many sacred books. Further, he was surrounded by deities called Śuddhāvāsakas; further, he was surrounded by a congregation of gods and Nāgas, Yakṣas, Gandharvas, Kinnaras, Vidyādharas, Mahoragas and Apsarases, preceded by Brahma, Viṣṇu, Maheśvara together with the four mahārājas. This Śākya-lion, the Tathāgata, surveyed the congregation with eyes full of pity and at this time he sent forth from the circle of hair called Ūṣṇākośa between his eyebrows the rays of the jewel necklace Gabhastimālā, and caused them to shine. Thereupon he lit up heaven, earth, and hell to their borders with the splendour of this necklace. 26

At this time there was in a certain country a town named Kāñcanapura; in this town lived a merchant Vimaladatta. How was this merchant? he was very rich, had many pleasures, and possessed immense crops and flocks of cattle; further, he possessed houses, land, gardens, parks (?), and a household consisting of male and female servants and grooms.¹ Further, this merchant had married Vimalā as his first wife. What manner of wife was she? her conduct was excellent, she was very beautiful and took great pleasure in fulfilling her vows and duties. She loved her husband and had no delight in other men. Having such a wife, a merchant named Vimaladatta lived in those parts. At this time the splendour of the Gabhastimālā, which radiated out from the Tathāgata, entirely lit up the house of the merchant Vimala- 3a

¹ *cholarwāl* is *chulawāda* "horse-keeper, groom", given by Kircpatrick (*An Account of the Kingdom of Nepāl*, p. 255). In Wb. I had taken it as two different words (*cholu wāl(u)*).

datta ; and merely through the lighting up of this splendour the five colours ¹ were displayed. At this time a holy fig-tree sprang up before the house of the merchant Vimaladatta in the middle of the yard (?) ²; how was this fig-tree ? the stem (?) was of gold, the leaves of silver ; and on the branches lived peacocks, parrots, kay-hmis, and many other sorts of birds. As the merchant Vimaladatta beheld this holy fig-
tree springing up, he became greatly astonished and said to his wife Vimalā : Oh my dear wife, whence comes this wonderful light, from whom does it come ? such a wonder has never been, nor ever will be ! what a marvel ! Having heard this word, his wife Vimalā said : Oh husband, I do not understand this wonderful happening ; of whom shall we ask the cause of this wonder, who will tell us ? Whence this splendour came, I know not. Has the thunder roared, has the lightning flashed ? it was a great marvel ; oh husband.—In this way they were talking with each other.

At this time a peacock that was perched on the holy fig-tree accosted the merchant Vimaladatta and said : Oh merchant Vimaladatta, why do you wonder ? through the power of the munificence you have shown in your former existence has this heavenly tree sprung up. Oh merchant, but for the power of <your> merits such a heavenly tree would never have appeared.—Having heard this word from the peacock, the merchant Vimaladatta looked into the face of the peacock and said : Oh peacock, blessed be you ! from whom did this light shine ? the cause of this I do not understand.—So he said. Having heard this word of Vimaladatta, the peacock looked into his face and said : Oh merchant, in the great pleasure-ground Jetavana, the Śākya-lion, the Tathāgata, has assembled his congregation. How is this Śākya-lion ? he is perfect in knowledge and moral conduct ³ ;

¹ I have not found the word *pañcaraṅga* in any dictionary.

² *cuk* is only met with in this MS. The most suitable meaning is "yard" ; see esp. fol. 64b (beginning).

³ *bidyāyā caran samjukt* is an erroneous rendering of Sa. *vidyācaraṇasaṁyukta*. Lit. it would mean "provided with the conduct of wisdom".

he is called Sugata ; he is eager to make content the living beings ; he is the ruler of gods and mankind. It is from this Holy one, the Śākya-lion, that the rays of the Gabhastimālā which were shining here had their origin. Through the power of this light the heavenly tree has sprung up in this place. So the peacock said. Having heard this word, the merchant Vimaladatta said to the peacock : Oh peacock, blessed be you ! where shall I go in order to see this Holy one ? in what manner shall I worship him ? where shall I go to show him my faith ? So he said. Then the peacock said to Vimaladatta : Oh merchant, be not in suspense ! the flowers, incenses, lamps, eatables for offering, and other things, the vessel for offering water to a guest, the water for rinsing the mouth—all these things for worshipping the Śākya-lion, the Holy one, will this heavenly tree give you. Ask this tree for it !—Having heard the peacock's words the merchant Vimaladatta became very glad of heart, and in order to ask for all the implements of worship, he circumambulated the heavenly tree thrice ¹ from left to right. Thereupon the heavenly tree granted him all the necessary implements of worship. Thereupon the merchant took the implements, invoked the three precious beings, saying : namo Buddhāya, namo dharmāya, namaḥ saṅghāya, and burnt ² incense. Further he spread about the fragrance (?) of the flowers, parched grains, unhusked rice, and nutmeg ; having finished this, he mixed parched grains, unhusked rice, cow-milk, durbākundu (?) and the nine precious gems, and invoking the name of the Śākya-lion, the Tathāgata, he bestowed these upon him as an offering. At this time all the implements Vimaladatta had used for his worship appeared before the Śākya-lion, the Tathāgata, who dwelt in the pleasure-ground Jetavana. In what manner did they appear ? because of the burning the

46

¹ *suo cāk* and more frequently *suo cākāṭ ulāo* is nearly always used in connection with *pradakṣiṇā yāya* "to circumambulate (from left to right)"; *cākāḥ* is an alternative form for *cāk* "wheel, circle", and the meaning of *ulā* seems to be "to surround, enclose".

² Lit. "placed incense".

incense appeared in the air like a cloud. Through the strewing 5a
of the flowers a canopy of five-coloured flowers appeared
over the head of the Holy one. Through the giving as offerings
of the milk and the water, they fell down at the lotuslike feet
of the Śākya-lion, the Tathāgata, as a rain falls. These
manifold things became visible. At this time the bhikṣu
Kāśyapa, who was sitting in the assembly-hall, bowed down ¹
to the feet of the Śākya-lion, the Tathāgata, looked into the
face of the lord of the earth, the Holy one, and, clasping his
hands, he said with deference ²: Oh Holy one, oh teacher,
what a wonder, what a marvel! through whose burning
incense does it appear in the air like a cloud? through whose
offering of flowers does a canopy appear above Thy head?
through whose offering of donations has a shower of water
fallen down at Thy feet? Oh king of saints, the cause of it
may it please Thee to tell me. So spoke the bhikṣu Kāśyapa.
Having heard the deferential words of the bhikṣu Kāśyapa,
the Śākya-lion, the Tathāgata, looked into the face of the
bhikṣu Kāśyapa and said: Oh Kāśyapa, oh man of supreme
felicity, I will tell you what power is the cause of this; what 5b
you are doubtful about in your mind, I will explain, listen!

Oh bhikṣu Kāśyapa, in former times there was a town called
Kāñcanapuri; in this town lived a merchant Vimaladatta;
how was this merchant? he possessed great wealth; he had
a household consisting of male and female servants and
grooms; further, he possessed the sixty-six sorts of rice.
Oh bhikṣu Kāśyapa, through the splendour of majesty,
coming forth from my body, I lit up the whole of his house;
and merely through the shining of this splendour, a holy
fig-tree sprung up in the middle of the yard (?) of his house.
How was this tree? the stem (?) was of gold, the leaves of

¹ *baṃk puṇa* is only found here. Unless it is an error it must be =
bhok puṇa "pra-nam".

² The literal meaning of *bimati* or *bināti yāya* is "to beg, pray"; but
the expression is very often used for addressing a superior one "to say
ask, reply deferentially" (oppos. *ājñā dayakē*).

silver and . . .¹ From it were suspended manifold garlands of many-coloured flowers, strings of small bells were attached to it, and it was hung with diamonds, rubies, and jewels. And on the branches of this tree, peacocks and many other sorts of birds had their abode. Oh Kāśyapa, that is the whole matter. As the peacock had given advice, the merchant Vimaladatta asked the tree for all the implements of worship, and manifesting his faithful mind he worshipped me; for this reason all the utensils of worship appeared at my place. So spoke the Holy one. Having heard the word of Śākyamuni, the bhikṣu Kāśyapa looked in the face of Śākyamuni and said with deference: Oh ruler! oh teacher of the world! oh Holy one! I marvel greatly at this matter. How did it happen, that all the utensils used in Kāñicapuri in worshipping came to this place? What did this merchant wish, when he was paying homage? Through the power of what righteousness did <those things> come here? oh lord, may it please Thee to tell me the cause of it. Having heard this word of the bhikṣu Kāśyapa, the Śākya-lion, the Tathāgata said: Oh Kāśyapa! I will tell you the cause of it; listen well!

6a

This merchant Vimaladatta was in his former existence born as a grass-cutter, who carried on the grass-cutting trade in the town of Kauśāmbī. How was this grass-cutter? he was very poor and suffered great distress; further, he had a big goitre on his throat, and he was wont to be treated with disrespect by all men. This grass-cutter had a wife named Suśīlā. How was this wife? she was attached to her husband, and observed the duty of fidelity to him. Further she took no delight in other men, <in short> her character and conduct was excellent. As this wife Suśīlā and her husband were both very poor and suffered great want, these two, husband and wife, entered upon a deliberation with each other. Then the grass-cutter, looking in the face of his wife Suśīlā, said: Oh my beloved, my dear; what shall we

6b

¹ *thvācū dyānaṃ* is not intelligible; a verb *dyā-* is found once in an obscure passage in *Ve* (see *Wb.* sub *dyāk*), where perhaps it means "to loose".

do now ? we are very poor and possess nothing ; we have neither fruits nor roots nor any other thing to eat and drink ; cutting grass every day we <try to> make a livelihood by selling it. But though suffering great want, we are not able to earn our livelihood in this way. Therefore listen to a word from me ! Oh wife Suśilā, you have father and mother, and you have relatives : you need not live here in distress ; go to your parents. So he said. Having heard this word of her husband, his wife Suśilā said : My lord, why do you give such advice ? it is not proper to give such advice. My lord, please listen to my word. My lord, you are my law and my fate ; I know not any other but you. Further, as to clothing and ornaments, I have nothing but you ! Therefore advise me not to leave you. My lord, whether you are poor or rich, you are my fate. My lord, a wife that leaves her husband in days of need is to be called a harlot ! Therefore, my lord, I will stay with you ; your misery be my ¹ misery ; your happiness be my happiness. So she said. Having heard this word of his wife, the grass-cutter looked in her face and said : Oh my beloved, oh my dear ! Are you thus minded, what am I to say ?—How shall we live on, suffering such misery ; now both of us—in the town of Kapilavastu dwells 7a
a householder, Sucandra with name. How is this householder ? he is very rich ; let us go there and enter his service, and then we shall be glad and content. So he said. Hearing this word of her husband, the wife said : Oh lord, don't speak about such a thing ! if we do such a thing, what a disgrace ! what will people say ! So she said. Hearing this, the man said : Oh my dear, say not so ! For the sake of life riches have to be acquired even through throwing away the sense of shame. Say not so ! So said he. Hearing the word of her husband, the wife said : my lord, the line of conduct you are proposing is improper. If we do such a thing, we shall have been born in vain ; our life will be futile ! how is it ? A man that eats the food of others, 7b

¹ *jim jinam* is *ji* with the particle *-nam* (old *-mnam*), "*mamāpi*."

covers himself with the clothes of others, lives in the house of others, is the servant of others, for such a man there is no happiness in this life, and no redemption at his death. So the woman said. Thereupon hearing the woman's word, the man said : Oh my beloved, oh my dear ! what are you saying ? the bhikṣus, the parivrājakas, the brahmacārins, the saṃnyāsins, the tīrthavāsins, they eat the food of others, cover themselves with the garments of others, live in the houses of others, live according to the words of others ; they make no scruple of it. Oh wife, why do you utter such a word ? So he said. After that the woman said : Oh my husband, may you prosper. What a word does it please you to say ? To eat the food of others, to cover ourselves with the garment of others, to live in the houses of others, you are not a bhikṣu, nor a brahmacārin, nor a saṃnyāsin, nor a tīrthavāsin. Therefore you have given improper advice. Oh husband ! food and clothing of others, living with others is proper for a bhikṣu, a saṃnyāsin, a brahmacārin, a tīrthavāsin ; for so it is told in the nītisāstras. <But> as to the practice of a householder, he has to carry on the trade of his grandfather and father, and to live according to the observance of his family. To be the slave of another is not in accordance with the observance of any family. For this reason, oh husband, do not such a thing. So said the woman. Hearing this word of his wife, the husband said : Oh woman, has the word of a man authority in this world, or that of a woman ? Why do you speak such a violent word ? moreover, you are speaking in many respects like an astrologer or a learned man. Are you a learned man ? After that the woman said : Oh husband, this is all the matter : without the word of a man the word of a woman has no authority in this world. But listen please to a word which is expressive of my doubt ; what is it ? you said you were willing to enter the service of another alone ; but how should I live alone without you ! I am devoted to you, my husband ; in your absence, other men will take possession of me ; and then, will you be able to bear my being in the hands of another man ? You will

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not be able to bear it. Therefore I shall go with you, Oh husband. So she said. Hearing this word of his wife, the man said : Oh woman, be it as you say. Should you fall into the hands of another man, I should not be able to bear the separation ; therefore I shall certainly conform to your word. So he said. Hearing this word of her husband, the woman said : Oh husband, we need not act otherwise ; let us, whatever there may be in our house, perform our religious and worldly duty to the best of our ability. Thereupon the husband said : Oh wife, which religious duty shall we perform ? we have nothing in our house ; and how are we to perform religious duties, possessing nothing ! So he said. Hearing this, the woman said : My lord, we are not able to do anything else ; oh husband, let us do what we can. What is it : in the country of Kauśāmbī there is a Dharmadhātu¹ stupa, which was erected long ago. Let us, as well as we can, carry water to this stupa and bathe it ; and the meritorious action of bathing it will bear some fruit. So said the woman. Having heard the word of his wife Suśīlā, the husband said : Oh wife, we have not flowers in our house, we have not candles, nor sweet scents, nor incenses, nor eatables for offering, nor donations. What result shall we obtain without these implements, oh wife ? On hearing this word of her husband, the woman said : My lord, let it take one year, one month, one day, three nights and four days,² when we attentively have manifested our faith, we shall certainly attain the fruit of it one day,³ oh husband. So she said. On hearing the word of the woman, the man said : Oh beloved, oh my dear ! and he laughed gaily and became pleased and glad. And having cleaned themselves by bathing in the Ganges four days, they took water from the Ganges and with it bathed the stupa. After having bathed it, they circumambulated it thrice from left to right. In this way

¹ *śvo cā pē hnu* is the usual translation of *Sa. trirātra*.

² Cf. *Dharmadhātuvāgīśvara* (fol. 11a end).

³ *thaniyā dinas* (lit. "on the day of to-day", cf. French "aujourd'hui") means usually "to-day".

they attended upon it for a year, bathing it with water from the Ganges and circumambulating it every day with reverence.

While they in this way were attending upon it, one day as <the wife> was drawing water from the Ganges, three golden bracelets fell into the jug which she used in fetching the Ganges water. After that, having bathed herself, she took the jug with the Ganges water, went to the stupa, and bathed it as usual with Ganges water. At that moment the golden bracelets fell out of the jug by divine ordinance, as a fruit of their meritorious actions. On seeing this, *Suśilā* became filled with joy, and, going quickly to their house, she looked smiling in the face of her husband, and said: Oh husband, a great wonder has happened. What was it? when I to-day was bathing <the stupa> with Ganges water, 10a golden bracelets fell out of the water jug. After that, on beholding the golden bracelets, the husband became filled with joy and said: Oh happiness, oh joy! such a wonder I have never dreamt to see, never dreamt to hear about. We have got these golden bracelets through the merit of bathing the *Dharmadhātu* stupa; the obtaining of them has no other cause; we have obtained them through the merit of bathing the stupa with water from the Ganges.—And then, leaving his wife *Suśilā* at home, he himself went ¹ to the householder *Sucandra* and said: Oh householder, what is the price of these bracelets? to ask this I have come hither. So he said. On hearing this, the householder *Sucandra* said to this man: Oh man, where did you get these golden bracelets, which are very beautiful and delightful to look at; who gave them to you?—And ² as the price of them he gave him one thousand *ṭaṅkāś* in current money,³ and dismissed him.

¹ Lit. "going to . . . , he went to ask".

² The abruptness of the expression is striking, likewise the absence of *dhakam* at the end of the oratio recta. Most probably some words have been omitted; the text might originally have run thus: "the price . . . is thousand *ṭaṅkāś*. [Having said so], he gave him [thousand *ṭaṅkāś*] . . ."

³ *sāhi* = *Hi. sāi* "current money"?

Thereon the heart of the grass-cutter became filled with joy and he returned to his home. On arriving there, he called his wife Suśilā, looked smiling into her face, and said : Oh my beloved, my dear ! to-day great good fortune has befallen us ; hail, hail and luck ! Now I shall go into the town, and with this gift buy many garments and other things, and food, and drink, and barley, and rice, fruits and roots, and everything, and then we shall enjoy ourselves in great happiness. So they spoke with each other. And then the man went to the market-place, and bought all that they wanted. On seeing this, the wife Suśilā said : Oh husband, before, as we were poor, other people used to deride you and me ; when you saw this, you said : now it is impossible to requite them, since we are in this condition. Let us now enter the service of the householder Sucandra and thus keep ourselves alive ; so you said. Oh husband, at this time I said : oh husband, do not be anxious because we are poor ; it is useless to be anxious. Oh husband, let us bear in mind what is our work, and we will prosper. Oh husband, whether you are performing a religious duty, or carrying on business, or acquiring wealth, or founding a family or other thing, or climbing a mountain, or crossing the sea, you will succeed through perseverance. The Supreme Being grants nothing but at the right moment. 11a Now we have through our good fortune and through the mercy of the Supreme Being obtained this power. Oh husband, henceforth do not be greedy ; let us now make an oblation to the memory (the name) of our ancestors. And then : commit no folly ; do not give up to-day¹ an occupation you had yesterday ; do not give up any occupation, be it ever so insignificant, oh husband. So she said. On hearing the word of his wife, the husband said : Oh my beloved, oh my dear ! you are lucky ! as you have told me, so I shall act. But what religious duty are we to perform now ? So he said. On hearing this word of her husband, his wife Suśilā said : Oh husband ; through the merit of bathing this Dharma-

¹ *thani-n* = *thani-nwom* " *adyâpi* ".

dhātu stupa we have to-day obtained such store of wealth ; to whom shall we manifest our affection to-day ? There is no other deity but this Dharmadhātu stupa. Therefore having bathed this Dharmadhātuvāgīśvara as before with Ganges water, let us powder him with sandal. So husband and wife agreed with each other, and having as before bathed the Dharmadhātu stupa with water from the Ganges, they 116 pounded sandal-wood and powdered the stupa with it.

On the fourth day after that a certain man came to the grass-cutter's house with a handful of reddish clay as he knew him to be very rich. Then when the grass-cutter's wife Suśilā beheld this man coming with a handful of reddish clay, she paid him her respects and said : Oh man, where are you going ? where have you bought this reddish clay ? will you give it to us ? On hearing her say this, the man with the clay said : Oh little sister, if you want this clay, take it, please ! Oh sister, I haven't any food in my house, therefore I have come to barter it away for food. Give me some food ! So he said. On hearing this, the woman Suśilā addressed the man and said : Oh man, bring this reddish clay into the house, and I will give you all the food you can carry. Having heard this word, he said : well, be it so, and carried this reddish clay into the house and piled it up placing it in an earthen jar (?). Then she regaled this man, gave him some food, and dismissed him. And then this reddish clay, which had 12a been placed in a jar (?) became gold all over. Then on beholding this heap of gold, these two, the husband and wife, marvelled greatly. And the husband said : Oh my beloved, oh my dear ! what a wonderful happening ! there is an immense heap of gold.—On hearing this, the wife said : It is a great wonder. Some farmer came with some reddish clay, and the clay has become a heap of gold. We are lucky ! Husband and wife were delighted, and, filled with joy as both were they could say nothing, and were quite satisfied.

¹ *syu* for *sigyu* is an interesting form, as it seems to prove that the accentuation is *sigú*.

Thereupon the husband said : Oh wife, now I need not carry on commerce ; I need not go out stealing in the houses of others ; I need not impose upon others ; I have unawares obtained great wealth. So he said. Then his wife retorted : Oh husband, this great wealth has come through the influence of no other deity : this wealth has sprung up as a fruit of the meritorious action of performing religious duties with faithful heart to the Dharmadhātu stupa. Oh husband, now enjoy¹ 12b this great wealth with pleasure. Oh husband, now with this wealth buy houses, land, gardens, parks (?), and household utensils. So she said. On hearing the word of his wife Suśīlā, her husband supplied himself with houses, land, gardens, parks (?), household utensils and what else they wanted and they became very glad. And enjoying their love, husband and wife lived in great happiness and joy. From this day forth the grass-cutter who had been very poor grew rich, content, and well-fed, and became endowed with youthful beauty. And then, having enjoyed his happiness in this way, he died one day through divine ordinance. And after his death he was born in the great town called Kāñicanapurī as a guild-master, who was called the householder Vimaladatta.

Oh bhikṣu Ānanda, said the Śākya-lion, the Tathāgata : Oh bhikṣu Ānanda ! the merchant Vimaladatta reaped in the course of four days the fruits through the merit of having, in his former existence, bathed a stupa in the town of 13a Kauśāmbī ; all the utensils the merchant Vimaladatta had used in worshipping were transferred to my place. Oh bhikṣu Kāśyapa, do not wonder at this ! So he spoke.— On hearing this word, the bhikṣu Kāśyapa looked in the face of the Holy One, and said with deference : Oh Holy One ! hail to you ! having heard the word Thou hast spoken, I believe. Oh Tathāgata, happy is the merchant Vimaladatta. So he said. On hearing this word of the bhikṣu, the Holy One spoke : Oh Kāśyapa, Vimaladatta had a great faith ; through the power of his merits he came to be surrounded by sons

¹ *bhuktamān*, an analogical formation ; cf. *kampamān*, *harṣamān* from the part. of the *ātmanepadam* (already in the Sa. original ?).

and daughters. Further, through his merits he gained plenty of houses, land, gardens, parks, and the sixty-six sorts of rice. Then he obtained wells, channels, and ponds. Further, through the power of his merits the rooms in his house overflowed with riches; he was well provided with food and other delicious things,¹ he had plenty of curds, milk, butter and . . .² Further he had diamonds, cat's-eye gems, precious stones, corals, gold, silver and other precious things. He possessed cows, buffaloes and herds of other cattle; and he had peacocks and other birds. Therefore there was abundance 136 in the house of Vimaladatta, oh bhikṣu Kāśyapa.—

After that the merchant Vimaladatta in astonishment said : Wonderful, great is my good fortune ! through whose influence have I got such great wealth ? it is as if I saw it in a dream. Such a marvel I never imagined to see, never to hear of. Thus was he wondering. Thereon the holy fig-tree which Vimaladatta was worshipping shivered, and said : Oh Vimaladatta, why do you wonder so ? wonder not at all : because of the meritorious actions you performed in a former existence all the homage you paid me, all the donations you bestowed upon me, all these have reached the place of Śākyamuni, who dwells in the pleasure-ground Jetavana—through the power of this merit has such wealth sprung up ; through the power of nobody else. So said the holy fig-tree. Thereon Vimaladatta said to the fig-tree : Oh fig-tree, blessed be this Śākyamuni. What is the Holy One ? Where does he live ? I don't know this Holy One ; how shall I come to 140 see him ? So he said. On hearing the word of Vimaladatta, the heavenly tree spoke : Oh Vimaladatta, how am I to describe the virtues of Śākyamuni ? You ask what the Holy One is, in what manner he lives : his body is of a golden hue and like a diamond, and nobody can harm it ; he is the most excellent one, and is endowed with the thirty-two

¹ I have not found the word *rasarasāgr* elsewhere ; the meaning has been concluded from the context.

² *uyakaran* is only found here ; it might be a form from *uyakē* "to collect", meaning "in abundance".

marks. Further, he is worshipped and adored by gods, Nāgas, Yakṣas, demons, Garuḍas, Kinnaras, Mahoragas and men. Further, he is surrounded by a congregation of monks and disciples, and lives in the pleasure-ground Jetavana, filling it with splendour.—Having heard this information, Vimaladatta replied: Oh heavenly tree, how shall I come to see the Holy One? Oh heavenly tree; as a man suffering from thirst, longs for water, so am I longing greatly to look at the lotuslike face of the Śākya-bull. So he said. On hearing the word of Vimaladatta, the heavenly tree answered: Oh Vimaladatta, whatever wish you are cherishing in your mind, that I shall fulfill: I am a Cintāmaṇi-wishing-tree. So it said. Then Vimaladatta said: Oh heavenly tree, take pity on me, and give me, please,¹ an opportunity for seeing the Holy One.—On hearing this, the heavenly tree answered: Oh Vimaladatta, I, who am a Cintāmaṇi-wishing-tree, will grant it.—And it gave him all the utensils. Thereon Vimaladatta became very glad, and said to the heavenly tree: Oh heavenly tree, what is the manner of praising the Śākya-lion, the Tathāgata? how shall I learn the precepts?—Then the heavenly tree answered: Oh Vimaladatta, how comes it that you do not know the praise of the Holy One? Invoking the name of the Holy One you will fare well whatever place you go to. Having thus informed him, it kept silence. After that the merchant Vimaladatta paid homage to the heavenly tree, circumambulating it thrice. Having finished this, he went into the inner apartments.

Then the merchant Vimaladatta took counsel with his sons and daughters, and the other persons of his household, and called his wife to him, and after having taken flowers, incenses, lamps, eatables for offering, and other materials 15a

¹ *māwo* for *māl*, fourth form of *mālē* (see Wb.). The form is only met with in the younger MSS. and may be due to an increasing confusion of the classes; cf. *bhēt buwo* fol. 40b (beg.) from *bulē*, *kewo* from *kenē* fol. 65a (end). It is, however, to be noted that an *l* often has become *w* in the spoken language, as: *han* "leaf" (Hodgson) for *hal*, *dhawpō* "vessel" (Kirkpatrick) for *dhal-pwo*.

of worship, he clasped his hands, invoked Śākyamuni, the Holy One, and after having paid reverence to the heavenly tree he started with intention to go to the pleasure-ground Jetavana. Thereon he reached in a moment the heavenly Ganges. How is the heavenly Ganges? it is very beautiful; the water of this Ganges is like amrita, golden lotuses are blooming in it, and all the sand of the Ganges is of gold: such a heavenly Ganges Vimaladatta beheld. Then Vimaladatta looked in the face of his wife Vimalā, and said: Oh my dear wife, what a wonder, what a marvel! Such a thing we have never seen even in our dreams; so delightful is this spot to look at, further, it abounds in golden lotuses, and has golden sands: a thing like that will never be, has never been. So he said. On hearing the word of her husband, the woman replied: Oh lord, through the kindness of the heavenly tree, through the power of your luck, we have reached this heavenly Ganges. If we leave this Ganges, where <else> should we 15b seek a Ganges for devotion; let us bathe in this Ganges.— Having agreed to this, both husband and wife bathed themselves in the heavenly Ganges. At this time, as soon as they had bathed themselves in the heavenly Ganges, they instantly beheld the Śākya-lion, the Tathāgata. In what manner did they behold him? surrounded by a congregation of monks; by many gods, Nāgas, Yakṣas, Gandharvas, demons, Garudas, Kinnaras, Mahoragas, and others, he was seated on a throne of rubies. In what manner was he seated there? as the moon shines among the swarm of stars, so he was shining. Then Vimaladatta and his wife, touching¹ the soil with the left knee and clasping their hands, recited with faithful minds this stotra: . . . (Sanskrit) . . . Oh Holy One, oh 16a Buddha, chief of men, oh Buddha protector, we bow down to the lotuses of Thy feet millions of times. What art Thou like? Thou savest those who have plunged into the sea of misery, called world, and grantest them salvation; Thou takest away all the adversities of living beings,

¹ Lit. "moving to the ground with the left knee".

and bestowest upon them happiness. Thou art the protector of the unprotected. Thou destroyest sickness and grief. Since Thou art so, we pray homage to Thy feet a thousand koṭis of times. Oh Holy One! through Thy kindness, through the fruits of our good fortune, we have obtained such supernatural power. Oh Lord, since Thou art so, we pay homage ¹ to thee millions of times. This stotra they recited.

At this time, when he saw the merchant Vimaladatta reciting a stotra, the Holy One became kindly disposed towards him, and said : Oh Vimaladatta, happy are you ! Through the meritorious actions of your former existence, you two have attained this supernatural power ; for this reason all the materials of your worship have come to my place. Oh Vimaladatta, through this merit you shall come to be called a holy Buddha, bearing the name of the Tathāgata Vimala-kīrti, having attained the knowledge of the completely enlightened one, having mastered the sixty-four sciences, ¹⁶⁶ being called Sugata, being the leader of living beings and the teacher of gods, demons, and men. And your wife, because you have performed great meritorious actions in your former existence, shall become completely enlightened as the Tathāgata Vimalaśaṅkha. Thus spoke the Śākya-lion, the Tathāgata. Then the bhikṣu Kāśyapa looked in the face of the Holy One, and said : Oh Holy One, this man Vimaladatta is very happy ! So he said. Then the Holy One answered : Oh bhikṣu Kāśyapa, Vimaladatta has entered this path through the power of his merits. Oh bhikṣu, therefore you must perform meritorious actions.—

Having heard this word from the Śākya-lion, the Tathāgata, the monks, disciples, gods, demons, men, Gandharvas, Kinnaras, and all the rest of the assembly rejoiced and departed each to his dwelling.

¹ *namaskār* is often used elliptically for ~ *yānā*. See 236¹.

II

THE MINISTER AND THE MERCHANT'S WIFE

After that, at some time, Śākyamuni the Holy One dwelt ^{17a} on the mountain Gṛdhra-kūṭa. In what manner did he dwell there? he was surrounded by an assembly of monks; and gods, Nāgas, Yakṣas, Gandharvas, Kinnaras, Mahoragas a.s.o. manifesting their faith, honoured and worshipped him.

At this time there was a town called Bandhumati. In this town were innumerable people. Further, it held many learned men and brāhmaṇas; many sorts of dances and pleasures and great merriment prevailed there. In this delightful town of Bandhumati lived a king, Bandhunāgara by name, who had a wife, the queen Suranāgarī. This king had achieved the knowledge of many śāstras, he was skilled in the art of logic, he was versed in nīti and nyūya; further, he was arrayed in garments of many sorts, and possessed stores of wealth. Further, he had an army, consisting of the four branches: horses, elephants, infantry and cavalry. He had plenty of cows, buffaloes and other sorts of cattle. This king Bandhunāgara had a minister, Balasattama by name, who was a great favourite with the king. Further, he had ^{17b} an ordinary minister, Buddhisattama by name. Those two ministers he had.

In this town of Bandhumati lived a merchant, named Vikramadatta. What was this merchant like? he was very rich; he had a wife, named Satyaśīlā. Once the minister Buddhisattama sent messengers to Satyaśīlā, the wife of the householder Vikramadatta, to call her to him. Why did he do it? For the enjoyment of love he sent messengers to fetch her. The messengers thereupon went twice, thrice to give her notice. But the merchant's wife, Satyaśīlā, did not respond to the call. Then the minister Buddhisattama thought in his mind: Why! Cannot I make a woman obey me? futile is my life, futile is my wisdom. It cannot be so! I shall try every way by which my purpose may be accomplished. So he reflected in his mind.

At this time the king Bandhunāgara, with intention to divert himself with hunting, called the two ministers, Buddhi-sattama and Balasattama to him, and these three, in order to enjoy the sport of the wood, seized bows, arrows and other weapons for cutting and throwing, mounted horses of great swiftness, and started at great speed on a hunting expedition. In the course of it they reached a tall parkaṭi tree, where they came upon a gazelle. When the king beheld the gazelle, he quickly put an arrow to his bow, and exclaimed : Oh wretched gazelle, where are you going ? to-day you have fallen into my hands. With these words he shot an arrow at it, and the arrow hit the gazelle in the belly. Then the gazelle, suppressing the pain of the arrow-shot in his belly, said, looking in the face of the king : Oh great king, blessed are you ! you are following the most excellent mode of conduct. Oh great king, what are you ? you are the king of kings. As to me, I am a gazelle of the race of animals ; I have no knowledge, 186 I am without strength. I have only eating, copulation and sleep, these three things. Oh great king, you are of divine descent, you are endowed with great wisdom, and, being the lord of all laws, you know what is right and what is wrong. Oh great king, being called the protector of the country, you are praised by all men ; you give strength to the weak, you are the refuge of the wretched beggars. Being such, why will you take the life of a weak creature like me ? Oh great king, living in your country, I am only feeding on grass which is given by you, I am only drinking water others don't drink. Oh great king, above all : in the womb of my consort, the female gazelle, is a young gazelle. I, to be sure, am going to die ; and what will be the fate of the young ones in the womb ? who will protect them ? oh fate, oh misery, oh destiny, oh distress !—Lamenting thus in manifold ways, and weeping, it again turned to the king, and continued : 19a Oh great king, oh best of kings, may it please you to hear my words ; and then the gazelle, wailing again and again said : . . . (Sanskrit) . . . Oh great king, I am not of the race of lions, your enemies, I am not a tiger, nor

a bear, nor a boar ; oh great king, not a wolf, not a jackal. Nor am I an outcaste amongst the animals. Since I belong to so weak a sort of animal, why have you shot an arrow at me ? Oh great king, such is not your occupation, such is the occupation of a savage ; only outcasts and people without truth act in this way. Surely you know whether such conduct is becoming or not ? So it said. On hearing this word from the gazelle, the king could make no answer, but kept silence ^{19b} for a while. Then he turned to the gazelle and said : Oh gazelle, I did not hit you on purpose. I came hither for the hunting ; you came into my way and without giving heed I shot you with my arrow. Oh gazelle, how was it ? it happened quite by chance, as with the crow and the palm-tree ; as I was putting an arrow to my bow, you came into the range of my vision, and then I used you ill. What am I to do now ? I have not wounded you because I bear you malice. So he said. On hearing this word from the king, the gazelle answered : Oh great king, what are you saying ? Do not ¹ disregard the body of another. Is not your own body and the body of another alike ? Surely you know that ill and good luck are the same thing with all beings ? Oh great king, by your hand has my life been taken. Now it is useless to say more about that. Oh great king, may it now please you to pull out the arrow you have shot into my body ; I am ready to die. Oh great king, as a result of my good luck, I was to die by the hand of a king like you. Happy is my fate, happy be your mind. Oh great king, as a fruit of this merit may welfare and luck attend you always. I have ^{20a} only one life ; pull out the arrow at once, please ! So it said. Thereon the king became troubled in his mind and said : Ah me ! why did I go out hunting ; what sin have I com-

¹ The form *dayakuwo* is found only twice, here and fol. 39b (beg.) *ājñā* ~ and in both instances it seems to stand in a negative sense ; *gaṃtās ma dayakē* means "to disregard", and the context requires the meaning "don't disregard" for *gaṃtās ma dayakuwo*, fol. 39b ; the meaning must be "(the king) will not give order". But this is without doubt a mere coincidence, *ma* has been omitted in both cases ; the Nevāri language has no traces of negative forms.

mitted? A mere animal has spoken like that; all that is said by this gazelle is true. I will pull out the arrow which I shot, and which is sticking in the belly of the gazelle.— Thereupon, as soon as the king touched it, the gazelle died.

After that the king called out: hullo, hullo! to both his ministers, who had fallen asleep; and then they awoke from their sleep, turned to the king and said, rubbing their eyes (?): Oh great king, what are you going to tell us? tell it, please, with the haste of following (going after) you, because we became greatly fatigued and exhausted, and then both of us dropped asleep: Oh great king, take it not amiss! Let us ^{20b} go to our residence now. So they said. On hearing the word of his ministers, the king said: Oh ministers, listen to a bewildering tale! What is it? During our stay here, both of you fell asleep; then I suddenly saw a very fine gazelle ¹ coming, and without regarding it much, I shot at it; the arrow struck the gazelle in the belly. Then the gazelle, after having received the arrow into the belly, spoke to me before ² it died, standing in front of me and lamenting loudly; on hearing that, I became very uneasy in my mind. All that was said by this mere animal was true! Oh ministers, our life is futile. So he said, and mounting his horse in the same moment, with the exclamation: So it cannot be, let us go to the bank of the Ganges and extinguish the sin of having killed the animal! he spurred ³ his horse and went off. The two ministers went after the king; but the minister Balasattama could not keep up with him; and the minister Buddhisattama was then alone following him. As they were ^{21a} going along in this way, they came to a certain place. Thereupon the minister Balasattama who had been unable to keep up with the king returned home.

¹ The MS. has *calāni*, which means "female gazelle", but it follows from the foregoing that we have to do with a male gazelle.

² *ma juwo-lam hñā*; in this interesting form, which is found already in Hi. (see Wb., p. 26) we have perhaps a relic of an old suffix *-la(ṇ)*, which may be compared with the Tib. suffixes *-la* and *-las*.

³ Lit. "made swift".

After that the minister Buddhisattama stopped the king and said : Oh great king, where are you going ? Go no further ! What ails you, my lord ? Surely you know <better> being a king and of great wisdom ? Oh great king, recover your senses (awake !) My lord, great king, how has your mind become so bewildered, having killed a mere animal ? On hearing the word of the minister Buddhisattama, the king replied : Oh minister, listen to what a mere animal said. What did it say ? without cause you have taken my life ; I have done no harm. So it said. Oh minister, I can't bear these words from the animal. So he spoke. On hearing the word of the king, the minister said : Oh great king, what are you saying now ! Oh great king, it is the duty of a king to take the life of other men, to kill animals 21b and birds, to manifest wisdom, to destroy his enemies, to take other men's kingdoms, towns, villages and other things. My lord, great king, why are you grieved at having killed a mere animal ? So the minister <tried to> reassure him. On hearing the words of the minister, the king said : Oh minister, what are you saying ? Why, this self <of ours> is like that of all beings, life, happiness and unhappiness, all is the same for all. Oh minister, surely you know this ? Without righteousness you can't enjoy the kingship. Moreover : if a man be your enemy, it is proper to kill him and to take his towns, villages and other property ; but unless they have done you wrong, you must not destroy others. Oh minister, this gazelle was not my enemy, it had not done me any wrong. Since I have killed such an animal without cause, my mind is bewildered. So he said. On hearing this word of the king, the minister replied : Oh great king, excuse me, please ; listen, please, to a word from me. What is it ? the lions know not that this is a king, the tigers don't know that this is a king, the boars don't know that this is a king, 22a the bears don't know it. Therefore, great king, how can your life be safe as long as you are in this wood ; let us therefore return to our country. And besides, during your absence the queen and all other inhabitants of your inner apartments

will lament ; and again looking in the face of the king, the minister continued : Oh great king, is your minister Balasattama present, or is he not ? Where is he ? Where did he go after leaving you ? I alone am with you. Where has the minister Balasattama gone to-day, he who was a great favourite of yours ? Oh great king, may it now please you to tell me here, what is proper and what is not. So he said. On hearing the words of the minister Buddhisattama, the king answered : Oh minister, all you have said is right ; and now I will grant you everything you may wish. So he said ; and understanding all his minister's words the king returned to his residence.

After that, as the subjects of the country had learnt the news of the king's return, the army and all the subjects, the 226 ministers at the head, gathered together and went out to welcome the king ; and when the ministers, the army, and all the subjects beheld the king and the two ¹ ministers coming back, they paid reverence in manifold ways, honoured and worshipped them, as was due to each of them, and escorted them unanimously to the royal palace. On entering the palace, the king held a council for a space. Having finished the council, he went into the inner apartments, and had his feet washed with pure water by the servants. During this the servants bowed down to the feet of the king and paid reverence ; and the queen Suranāgarī, too, bowed down to the feet of the king, her husband, and paid homage. Having done so, she seated him on the royal throne, and regaled him with delicious things and other food having the six flavours.² When the king had finished eating, they went into the bedroom and enjoyed their love.

After that the queen Suranāgarī looked in the face of her husband, the great king, and said : Oh great king, from what cause were you delayed on your hunting ground ? 23a As you didn't come back soon, I became very anxious in

¹ It has been forgotten that one of the ministers had returned before.

² *ṣaṭaras* = Sa. *ṣaḍ-rasa*.

my mind.—On hearing the queen's question, the king said : Oh my beloved, my wife ! what shall I say ? oh dear wife, it was merely on account of a gazelle that we were delayed for a while. As we were out hunting, a gazelle came suddenly in my way, and, carelessly, I shot an arrow at this gazelle, and hit it in the belly. Thereon, as the gazelle was about to die, it lamented much, and spoke words of truth. Hearing the plaintive words of the gazelle, I could give no answer ; therefore I became bewildered in my heart, and was delayed for a while.—On hearing the word of the king, the queen answered : Oh husband, great king, I know no other truth but "so it will be ". So husband and wife talked about happiness and unhappiness. While they were speaking with each other in this way, the sun rose, and the morning dawned.

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At this time, the law-officers, the ministers, and all the subjects came to the palace with intention to pay their respects to the king, and then they welcomed one another. Thereupon the minister Balasattama, the king's favourite, begged to be forgiven, saying : Oh great king, where did you go from the place where we were hunting ? I was unable to follow you ; oh lord, great king, may it please you to excuse this offence. So he begged. But the king kept silence without answering him. Upon this, as the king gave no answer, the minister Balasattama felt very much ashamed and went back to his home. After that, the king called the minister Buddhisattama to him, took of the cloth that was wound round his head-dress¹ and gave it to the minister Buddhisattama ; further the king said : Oh minister Buddhisattama, the whole kingdom which has been created through my energy, with all its territories, towns, villages, gardens, parks (?), is at your disposal. So he said. Thereat the minister said to the king : Oh great king, I am not able 24a to bear the burden of your whole kingdom ; the burden, however, which you laid upon me previously that I shall bear. So he said humbly. On hearing the minister's word,

¹ Properly speaking *uṣṇīṣa* and *betalī* both mean " turban ".

the king answered : Oh minister, say not so !—On hearing the king's word, the minister said humbly : Oh great king, after you have spoken thus, what shall I say ? I shall do as you tell me. Having said so, he took possession of the whole of the kingdom, and lived in great joy.

At this time the minister Buddhisattama recalled what he had before set his mind upon, and again sent messengers to the wife of the merchant Vikramadatta to bid her come to him, thinking that now she would obey his word. The messengers went and addressed themselves to the merchant's wife Satyaśilā : Oh Satyaśilā, oh mistress, please listen to our word ; what is it ? ¹ it is nothing but this : has not the minister Buddhisattama already made you a proposal before ? ^{24b} We come to bid you <to him> ; come quickly. Oh mistress, wife of a merchant, this minister Buddhisattama has had great fortune : he has become the first of all ministers. The king has made him the chief of the whole kingdom, and the administration of the whole realm, the towns, the villages, the army, and all the subjects, has passed into his hands. Oh mistress, this minister is worthy to become your husband ; is it not possible for you to come for at least this day ? This proposal is the minister making you.—On hearing the words of the messengers, Satyaśilā answered : Oh messengers, the minister Buddhisattama is not fit for me. Whoever wishes to experience hell, he will conduct himself in this way ; whoever hopes for heaven, he will avoid such conduct. Oh messengers, a woman must not desire any other man but her husband, and a man must not desire any other woman but his own wife. Oh messengers, I am content with my ^{25a} husband ; I love him, and observe the duty of fidelity to him. Therefore I am not pleased with such conduct. With this reply she sent the messengers back. On hearing the reply of Satyaśilā, the messengers went speedily to the minister

¹ *chu dhārasā* lit. "if you say what (is it, then I shall tell)". This and similar expressions (e.g. *chān dhārasā*) are often not to be translated, but are used like our colon.

Buddhisattama, and related all that she had said. Thereupon the minister, on hearing the words of the messengers, flew into a great passion, and exclaimed : What is this ? for what reason does she not regard my words ?—Thereupon the minister in a great rage summoned the kotwal to him, and said : Oh kotwal, bind the merchant Vikramadatta, and bring him. Oh kotwal, deliver this merchant instantly into the hands of the Cāṇḍālas, do not hesitate, be gone ! With these words he sent him out. On hearing the order of the mantrin, the kotwal and his men (the kotwals) went to the house of the merchant Vikramadatta, drew up outside it and called out : Ho, Vikramadatta ! the minister Buddhisattama has ordered us to deliver you into the hands of the Cāṇḍālas ; come, come ! So they said. Thereon the householder Vikramadatta said to the kotwal : Oh kotwal, why is he going to have me put to death ? What crime have I committed ? Oh fate, how inconceivable is this !—On hearing the householder's word the kotwal replied : Oh householder, we do not know the reason ; what crime you have committed we know not. Oh Vikramadatta, if there were no crime, why should he act thus ?—On hearing this, the merchant Vikramadatta lamented and wept : What am I do to now ? the king has charged me with a crime (has given me a crime) ; I am not conscious of any offence against the king. But it is useless to say more about it. I do not cling to this life. I take God to witness whether I have committed a crime or not.¹ So he lamented. Then the kotwal said : Oh Vikramadatta, it is useless to linger, let us go ! and he seized him and led him out. And the kotwal called the Cāṇḍālas, caught hold of him² by the arm (?) and delivered him into their hands. Thereon they led him out of the town, and killed him with strokes of their swords. 25b

At this time, when the wife Satyaśīlā who was sitting in the merchant's house, heard the rumours of his death, she

¹ *pirādh* has been formed by a misinterpretation of *a-parādh* as *a-parādh*.

² The passage is obviously corrupt. Is *onāwo* an error for *jonāwo* ?

did not believe it, and went to ask her friends and relatives. And one of her friends said: Oh Satyaśilā, certainly your husband is dead, and told all that had happened to the merchant Vikramadatta. On hearing this, Satyaśilā exclaimed: Ah! misery! what was there against my husband; what crime had he committed, what offence had he done? Why was my husband put to death? I cannot see that my husband had committed any crime. Having said so, she sat for nearly an hour in silence. At the end of that time Satyaśilā, having found out some crime, exclaimed: Now I have learnt the reason of the killing of my husband. It is not the fault of the king, it is not the fault of anyone else: for the sake of the lustfulness of the minister Buddhisat-tama has my husband been put to death. What shall I say now? Thus she lamented in manifold ways. Then her friends and relatives came to her and inquired: Oh mistress 265 Satyaśilā, what a hateful thing is this! If he had committed no crime nor offence, why have they killed your husband? ah! fate; ah! fate! So they inquired. Thereupon Satyaśilā, having composed herself to the best of her power, asked her friends and relatives, sobbing (?) and bending down <her head>¹: Oh kinsmen, oh relatives,² what will become of me now? I am willing to follow my husband into death; so I have said <to myself>.—When the relatives heard the word of Satyaśilā they replied: Oh Satyaśilā! Have you vowed to follow your husband into death, how can you do so (how will you go)? It is not proper to follow into death a man that has been put to death by the hands of the Cāṇḍālas. How can you do so? do not speak of it.—On hearing the word of her relatives, she lamented and wept in manifold ways. How did she lament? She wept, beating her breast with her hands; she wept, tearing her hair with

¹ Cf. *moḍ kwo chueṣm* "bending down one's head" in a MS. of the *Hitopadeśa* from Cambridge (Add. 1408).

² *-pim* is a form from the spoken language.

her hands; she wept, beating the wall¹ with her hands. Further she cried: ah! my husband! and as a tree that is uprooted tumbles down, so she fell down to the ground, and wailed. And the relatives, who could not <bear> to see her lament, <tried to> console her in every way: Oh 27a Satyaśilā, said they, what will you do now? through lamentation he will not come back; do not weep, keep silence, please. In this way they consoled her. From this day Satyaśilā sat in affliction for seven, eight days; and on the tenth day she sent for a barber, had the nails of her feet cut, performed all rites of purification and the penances, and constantly invoked the name of her husband. Thus three months passed away day by day.

Then Satyaśilā sent for a carver, and having had a wooden image of her husband made, she said to the carver: Oh carver, take the wooden image you have made, and bring it to the graveyard; place the image in the middle of the graveyard and array it with the clothes of my husband and put it in order.²—On hearing the word of Satyaśilā, the carver took the wooden image and went away. Then he placed the image in the middle of the graveyard, and came back. Then he went to Satyaśilā and said: Oh Satyaśilā, I have placed it in the middle of the graveyard according to 27b your order.—On hearing the carver's word, Satyaśilā rejoiced; she paid her respects to this artist of a carver, and bestowed on him garments and other rewards.

After that Satyaśilā was happy; and recalling to her mind that the minister Buddhisattama formerly had sent her word she called her friend to her, and said: Oh servant, you know all that was said to me before; oh friend, call the minister Buddhisattama hither, and tell him that I have said that I am willing to be together with him for a while.—On hearing this from Satyaśilā, the maid-servant became filled with joy, went to the minister's house, and told him all that

¹ The older form of *aṃgal* is *aṃgwoḍ*, cf. *nugal*: *nugwoḍ*. It is an alternative form for an "wall".

² *thi-hūni* from *thaya* "to place", cf. *tiwo* from *taya* (Wb.).

Satyaśilā had said. On hearing the maid-servant's words the minister *Buddhisattama* laughed loudly, and remembering what had happened previously, he said : Oh servant, I will not come now, but to-night I shall be with you.—After this reply the servant went back. Thereupon as soon as the night was closing in, the minister started to go to the house of Satyaśilā. On arriving at Satyaśilā's house, the minister looked into the face of her and said, filled with pleasure : Oh Satyaśilā, tell me what you want.—On hearing the word of the minister, Satyaśilā, her face brightening like a lotus that is opening, looked in the face of the minister, and said : Oh minister, bear with me ; I remember all the orders you have sent me. You must settle an affair of mine.—The mantrin replied : Oh Satyaśilā, what affair of yours is to be settled ? what do you wish ? Do you wish to have a house built, to get some land, to get ornaments and garments ? Whatever you may wish, that I shall grant you.—Satyaśilā said : Oh minister, promise upon oath, I beg you.—The minister answered : Oh Satyaśilā, upon oath I will carry out all you may tell me. By the earth, by the water, by the fire ! thus he took a threefold oath. Then Satyaśilā said : Oh minister, I will tell you ; it is nothing but this : what crime had my husband, *Vikramadatta*, committed ? May you take the life of another without any offence ? even though there be an offence, you must not take the life of another ! My husband is dead now ; what am I to do, being alone ? Oh minister, I live according to the duty of women. I have heard the explanation of the duties of women ; oh minister, through the duties of women you may obtain happiness ; when you live according to the duties of women, people will praise you. Some women are happy, some are unhappy ; therefore, what is called good and ill luck, what is called righteousness and sin falls to the share of womankind. Moreover, oh minister, what is called beauty and ugliness falls to the share of womankind ; what is called happiness and unhappiness falls to the share of womankind. Further, what preserves the family, is woman ; what destroys the

I have tainted¹ myself with a great sin. So he reflected. At this time the king Bandhunāgara, having learnt the news that Satyaśilā had become a satī, sent messengers to the minister Buddhisattama and summoned him into his presence. The minister came. Then the king said : Oh minister, you must tell me the whole story of the merchant Vikramadatta ; 30a people say you have taken the life of this merchant without any crime. What is the reason of this ? At these words, the minister looked in the face of the king, and said humbly : Oh great king, in my ignorance I have committed a crime for the sake of a woman, and he told him all that had happened, and then kept silence. Thereat the king said : Oh minister, you are sinful and I am sinful.² You have to extinguish the sin of having killed a man, I have to extinguish the sin of having taken the life of a gazelle. So he said. On hearing the word of the king, the minister replied : Oh great king, blessed be you ; to-day your words are like amrita. All that you have said is true, and nothing but true, Oh great king, I will tell you what we have to do : on the mountain Gr̥dhraṅkūṭa lives Śākyamuni, the Holy One, to whom a congregation of monks is paying reverence, who is the embodiment of merit, who has destroyed the evils of the world. What is the nature of the Holy One ? he is full of 30b pity and forbearance. Let us go for shelter to the abode of such a one and give him a full account of the sins we have committed, oh great king.—On hearing the minister's word, the king replied : Oh minister, blessed be you ! Let us do as you say. So he gave his consent ; and having agreed upon it, the minister and the king started to go to the mountain of Gr̥dhraṅkūṭa.

¹ The verb *kinē*, *kenē* (*kēnē* ?) is to be separated from *kēnē* "to bind, tie". Its proper meaning is "to hide, cover", as follows from e.g. fol. 59b (end) : *hvas jojan bhū kenāo coṇ* "it covers seven yojanas of ground" or 43a (middle) : *parbatan kināo coṇ bastuk* "a thing hidden (from view) by mountains". Cf. Tib. *agebs-pa* "to cover", Burm. *kuay* "screen from view", Vāyu *kince* "hide". (*kēnē* "bind" may be = Tib. *akyig-pa* ; Burm. *khyān* "to bind, tie".)

² The fem. form for the masc. ! Cf. 199.¹.

Travelling thus, they reached the place where Śākyamuni the Holy One was living. And then both of them clasped their hands, circumambulated him thrice from left to right, and, having bowed down to the lotuses of his feet, they looked in the face of Śākyamuni, the lord of the world, and prayed : Oh Holy One, oh Teacher, oh Ruler ! have pity upon us and save us. Oh Holy One, we are tainted with sin. Oh Sugata, that we may have all our sins extinguished, we are longing to listen to the explanation of the law. May it please you to give an explanation of the peculiar efficacy of the law. So they prayed. On hearing the prayer of the king and the minister, Śākyamuni the Holy One said : Oh 31a great king, what do you wish to hear, what is your doubt ? Tell me. Thus he spoke. On hearing this, the king prayed : Oh Holy One, deign to listen to us. I will tell Thee all the uneasiness of our hearts. Oh Ruler, oh Holy One ; once as I went out hunting a gazelle appeared unexpectedly ; and on beholding it, I carelessly shot an arrow at it ; this arrow hit the gazelle in the belly. Then the gazelle spoke truthful words before its death, lamenting much ; and I could give no answer. Thereat I became quite bewildered in my heart. Oh Holy One, what sin is there in having killed only an animal ?—Śākyamuni replied : Oh great king, do not listen to the tale about the destroying of life ; there is no other remedy for having destroyed life. When he had spoken thus, the minister said with deference : Oh Holy One, in my mind, too, there is some uneasiness ; I will tell it ; listen, please. Oh Holy One, it is nothing but this : one day I sent messengers and bade a woman come to me, to take pleasure with her ; 31b once, twice, thrice I sent her word ; but the woman did not obey. Then I grew very angry and thought : it won't rest there,¹ and with intent to have the husband of this woman put to death, I delivered him into the hands of the Cāṇḍālas, though he had done no wrong. Having finished that, I sent messengers to the woman as before to bid her to me ; and

¹ Lit. " so it is not ".

as still she did not obey, I went there and spoke many words. But then the woman told me much about the nyāyaśāstras; and I was not able to give any answer. For this reason I am troubled in my mind. How great is the sin of having taken the life of a man? tell me all things about this sin. So he said. On hearing the words of the minister, the Holy One answered: Oh minister, do not speak about destroying life; to listen to the tale of it is useless; and there is no remedy for it. Further Śākyamuni said: Oh great king, oh minister! what am I to tell? If anyone kills a living being in a wood, or if anyone kills a living being in some region, in a village or a town, 32a who cares? You think it is of no account, but in the other world account will be taken of it, that this king has killed a living being, that that minister has put a living being to death. So he spoke. On hearing it, the king replied: Oh Lord of the saints, may it please Thee to tell us <more>! On hearing this, the Holy One asked: Oh great king, oh minister! are you longing greatly for it? Thereat the king replied with deference: Oh Holy One, certainly we are longing to listen <to Thee>; may it please Thee to speak to us.—The Holy One spoke: Oh great king, oh minister, listen! Be it your own body, be it the body of another, it is the same thing: your own misery and the misery of another is the same; your own happiness and the happiness of another is the same. Oh great king, why is it so? According to sin or merit you are born in the sixfold existence and enter the four castes. Again listen to what I tell you: the sin of killing a saṃnyāsīn or a brahman is extinguished in twelve years; the sin of killing a kṣatriya is extinguished in ten years, the sin of the murder of a vaiśya is extinguished in eight years, the sin of killing a śūdra is extinguished in six 32b years. Oh great king, a serpent is like a brahman, a gazelle is like a vaiśya, a lion is like a kṣatriya. Oh great king, taking the life of another living being . . .¹ oh king. Thus

¹ The passage is corrupt, the form *dayāo* cannot close a sentence; *bhīm di 2* is unintelligible.

he spoke. On hearing this, when the king and the minister had listened to the word of the munīśvara, their faces darkened and they kept silence.—Again the king said deferentially : Oh Holy One, may it please Thee to give me an explanation of the law with regard to my having killed an animal.—Thereon Śākyamuni replied : Oh great king, there are means to destroy every sin. Oh ruler, perform the ceremony of leaving the world ; through the merit of this ceremony every sin will be extinguished, and nirvāṇa will be obtained for ever. So he spoke. Then the king and the minister became filled with joy, looked in the face of the Holy One, and said humbly : Oh lord of the saints, oh Holy One ! we will indeed consent to the ceremony of leaving the world. Having thus finished their deliberations, both king and minister received the consecration according to the precepts. Having received ^{33a} it, they circumambulated Śākyamuni thrice from left to right, and paid homage to the lotuses of his feet.

At this time the Holy One gave an explanation of the particular virtue of religious duty ; and through hearing it only once, king and minister entered the fivefold path of the five supernatural sciences ; and having entered this path, they at once reached the state of salvation.

III

THE PRINCE AND HIS FATHER'S SECOND WIFE

Now Śākyamuni, the Holy One once dwelt in the town of Śrāvastī, in a great pleasure-ground, called Jetavana. In what manner did he dwell there ? being surrounded by untold crowds of monks ; being honoured and worshipped by all beings, that is to say : disciples, gods, Nāgas, Yakṣas, Gandharvas, demons, Garuḍas, Kinnaras, Mahoragas. In this way did he dwell there.

At this time there was a country named Karpūravatī. What manner of country ? it covered sixteen yojanas of ground, length and breadth were alike ; it formed a square

(had got four corners). On the outer side it was enclosed 336 by a sevenfold wall; at the foot of the wall was a sevenfold ditch around it. Further it abounded in campaka-trees, and creepers of various kinds. Further, in this country were innumerable learned, honourable and virtuous men; there were women, who vied with the Apsarases in beauty. Further, having various kinds of pleasures, abounding in crops and cattle, always yielding plenty of food, it was very delightful. In this country reigned a king, Padmaketu by name. He had a son, Vimalaketu by name . . .¹ The king Padmaketu had two wives; who were they? one was the queen Padmanī, the other the queen Sulocanī; these two they were. At the place where they lived the queen Padmanī and the queen Sulocanī fell out with each other. For what reason?

Padmanī had a son, the prince, while Sulocanī had a very beautiful daughter, Citramohinī by name. Further the king had a minister, Jñānakeśarin by name. In these surroundings the king Padmaketu lived in joy and happiness. 34a Then one day the second wife of the king, the queen Sulocanī turned to the king and said: My lord, great king! may it please you to listen to me. I have no other support; I have no son, unlucky that I am, but only a daughter; and that is of no use. My lord, this Padmanī, having a son, the prince, will have the whole of this kingdom at her disposal. Oh great king, in spite of all my efforts I have failed <to get a son>. So she said. On hearing the word of the queen Sulocanī, the king replied: Oh my beloved Sulocanī, why are you so sad? do not be alarmed, my whole royal majesty is at your service, and at yours alone. Oh my beloved, I love no one else, <but> you alone; do not be anxious. Sulocanī said: Oh 34b husband, great king! Is it true, you saying that you love me?—the king answered: My dear wife, I have no other wife I love but you!—the woman said: Oh great king, since you have such love for me, may it please you to render me

¹ This passage, too, is corrupt; perhaps it may be restored thus: *jubarāj [rup jāubhana]n jukt juyāo con* "a prince, endowed with beauty and youth".

a service.—On hearing this, the king replied : Oh dear wife, whatever you wish for, that I will grant. Speak out !—On hearing this, the woman said : Oh husband, great king, will you in truth do, what I say. Will you do it, may it please you to take an oath.—The king answered : Oh dear Sulocanī ; in truth I will render you the service you ask.—On hearing this word from the king, the queen Sulocanī became filled with joy, looked in the face of the king, and said : My lord, this is all I wish : through your kindness I am supplied with wealth and furnished with clothes and ornaments. Oh great king, whatever regions, villages and towns there are in your kingdom, may it please you to hand over to me the administration of all these for one month ; for one month let my word become authoritative. So she said. On hearing this word from Sulocanī, the king replied : Oh my beloved, my dear ! I will conform to your word : for one month do as you like ; for one month, the administration is yours. Thus husband and wife came to an agreement with each other ; and while they thus were forming an agreement, the sun of this day set and the day passed.

After that, when the sun of the next day had risen, the queen Sulocanī looked in the face of her husband and said : Oh husband, great king ! through your kindness the administration of the kingdom is mine now. My lord, now you shall hand over your son, the prince, to the Cāṇḍālas and have him put to death. Having done this, you shall give my daughter, Cītramohinī, in marriage, and bestow on her as dowry (?) the whole realm ; do not hesitate. If I am your well beloved, you must carry this out at once.—On hearing this word of Sulocanī, the king invoked the name of the three precious ones with : namo Buddhāya, namo dharmāya, namaḥ saṃghāya ! put both his hands to his ears, looked in the face of his wife and exclaimed : Oh queen Sulocanī, what are you saying ? speak not so improper a word !—On hearing the word of the king, the queen Sulocanī flew into a great passion and said : Oh lord of the earth, oh king ! what are you saying ? now it is not your word that is decisive ;

you have handed over the administration to me, now it is at my disposal. I shall do what I like! If there is truth in you, what shall I do? ¹ So she exclaimed. On hearing her angry words, the king said: Oh wife Sulocanī, in truth the whole of the realm is <under> your administration. From this one thing, however, forbear!—Sulocanī retorted: Oh husband, you stood before me and said the affair ² was ^{36a} settled; is it not now at my command? The king said: Oh wife, certainly I will conform to your word, only forbear from this!—Sulocanī replied: Oh king, you have promised it with an oath before me; and now, being a king, will you violate your oath. Oh great king, the earth is founded upon truth, Amarāvati is founded upon truth, Lakṣmī is founded upon truth; therefore how is a king like you able to break the truth (oath)! Oh great king, as you have promised it with an oath, please to do as I tell you! If you do not so, I shall destroy myself and die.—On hearing these astounding words, the king replied: Oh dear wife, refrain from this one thing! as for the rest, I will give your daughter in marriage, I will bestow on her the whole of the realm, and pay her reverence.—On hearing this from her husband, ^{36b} Sulocanī became very angry; and not heeding the king's words, she sent messengers to call the minister Jñānakeśarin to her presence.

Thereon the minister Jñānakeśarin appeared instantly, bowed down to the feet of the king, paid reverence to the feet of the queen, and said, with deference: Oh great king, what are your commands? Be pleased to tell me.—The king replied: Oh minister, ask the queen Sulocanī.—On hearing this, he again said to the king: Oh great king, oh queen, what are your commands?—The queen said: Oh minister, listen! Know you not that the king has handed over to me the administration of the whole realm?—Thereon the minister said before the queen: Oh great queen, that

¹ It might perhaps be better to insert a *ma* into the text and translate "if there is no truth in you . . ."

² *yākuo*, from *yāya*, stands for *kārya*, *jyā*.

the king has handed over to you the administration of the whole realm that I¹ know. In whatever way you command me, so shall I obey. Tell me, please, what I am to do for you. 37a

The queen said: Oh minister, it is but this: you shall deliver the son of Padmanī, the prince, into the hands of the Cāṇḍālas and have him put to death, and then you shall hand over the whole of this kingdom to my daughter Citramohinī. Oh minister, delay not doing this.—On hearing the word of the queen, the minister Jñānakeśarin replied: Oh great queen, I know nothing of this affair; I will ask the king.—Thereon the minister turned to the king, and asked: Oh great king, what have you to say to this? Of this affair I know nothing.—On hearing the words of the minister, the king replied, his eyes swimming with tears, lamenting loudly and with faltering voice: Oh minister, what shall I do now? I have only one son; and she has told me to put this son, the prince, to death, and to bestow on her own daughter Citramohinī the whole of the kingdom. Oh minister, if I fail to do so, she will abandon this life, she says. What can I do to prevent the prince being killed (to cause him 37b not to be killed).—On hearing these mournful words of the king, the minister was not able to give any answer, and went away.

Meanwhile the prince Vimalaketu, having heard rumours of this, went to his mother Padmanī, looked in her face, and said: Oh mother, hear my words. My stepmother² Sulocanī has said that she intends to have me killed, and to have the administration of the realm handed over to my sister Citramohinī. Such news I have learnt.—On hearing her son's words, his mother Padmanī lamented loudly, looked in his face and said: Oh prince, my son! what a disaster has befallen <us>. What shall I do now? If a beloved son like you be no more, how will my life endure? what will be my fate?

¹ *ji-pani* used as sing. See *Intro.*, p. 8.

² *camā-ju* denotes the wife of the father that is not the mother of the son in question; I can find no better translation than "step-mother", though, of course, it is not quite correct.

where shall I go now ? where shall I stay ? Oh, what a punishment is providence inflicting ; such a misery I have never imagined to hear about, never to experience. I know not what will come of it.¹ Oh my beloved son ! ah ! misery, ah ! misery ! what crime have you committed ; or is it I who have committed some offence ? For what cause, for 38a what reason is she going to take your life ? Thus she wept and lamented in manifold ways. Thereat as the prince saw his mother lamenting loudly, his eyes grew dim, he shed streams of tears, his voice faltered, and he lamented greatly in his heart. Then he composed himself, turned to his mother and said : Oh mother, do not weep, do not lament ! If they will take my life, innocent as I am, let them take it ! Now it is quite useless for us to lament, oh mother. As he was thus encouraging his mother, the queen Sulocanī sent messengers to call him to her. And the messengers said : Oh prince, your step-mother, the queen Sulocanī is sending you word to come to her presence, let us go.—On hearing the word of the messengers, the prince said : What order has she given ?—and rising in haste from the seat where he was sitting, he went with his messengers. When he reached the place where his father, his step-mother, and the minister 38b were sitting, the young prince looked at his father's face. How were they sitting ? the face of his father, the king, was very gloomy, the face of the minister was sad, the face of his step-mother was angry. On seeing their faces so, he bowed down to the feet of his father, paid reverence to the feet of his step-mother Sulocanī, and greeted² them ; and then the young prince dropped down at the feet of his father. Thereon, the king being very mournful in his heart, was not able to utter a word. Then Sulocanī turned to the king, and opening her red eyes, frowning and scowling, she said in a loud voice : Oh king, have you taken an oath or have you

¹ Lit. " I don't know it, saying : it will be so ".

² *bicār yāya* means " to examine, care for, inquire ", then " inquire whether a person is doing well or not ", i.e. " to greet, welcome ".

not? If you have taken an oath, do as I have told you!—On hearing the haughty words of his wife, the heart of the king became filled with grief, his eyes were swimming with tears, his voice faltered, and looking in the face of his son the prince he felt great compassion. Then the minister looked in the face of the king, and said to the queen Sulocanī: Oh great queen, forgive me! Do not do this deed! Oh ^{39a} great queen, whatever else you may wish, be it districts, villages, horses, elephants, or silk clothes, garments or ornaments, or various sorts of <other> objects, take them. But refrain from this one deed.—On hearing the word of the minister Jñānakeśarin, the queen Sulocanī flew into a great passion and said: Oh you outcaste of a minister, what are you saying? is it you that have to dispose of this realm? It was very clever of you to speak thus! Is not the kingdom at my discretion? I will do what I like! This one I will have put to death in any case.—Thereon the minister could answer nothing, and kept silence. After that the king thought in his mind: oh, how perplexing is this! what shall I do now? I have but one son¹; this son, the prince, is as my own life to me and I love him dearly. How can I put him to death, and thus commit the murder of a boy? On the other hand: if I refuse to put the boy to death (say, I shall not . . .), shall I not be breaking my oath and committing the murder of a woman? I know not what to do. And being in great distraction he lamented, calling out: woe is me! ^{39b} When the prince beheld his father lamenting: woe, woe! he thought in his mind: What shall I do? I will not suffer my father to break his oath, I will fulfil it! I will ease his unhappy, distracted mind; I will gratify the heart of my step-mother Sulocanī. My father will not give orders to have me killed,² the minister cannot take my life. Now, though my father loves me, it is of no use; it is vain to live in this worthless existence. No, no! Why should my

¹ [ji] *datanam*? cf. fol. 37a (end); *datanam* seems to be used like *julan*, see Introd., p. 11.

² For *dayakuwo* see above 198.¹.

life be destroyed through the hands of Cāṇḍālas ? I myself will take my life. So he reflected in his mind ; and seizing a very sharp sword and aiming a blow at himself, he died.

When the king then beheld his son the prince lying dead by a sword-blow from his own hand, he prostrated himself to the ground, and wailed in great affliction ; and the minister Jñānakeśarin, too, lamented loudly. The queen Sulocanī, however, became delighted, when she saw that the prince was dead, and sat there smiling. But when the prince's mother, the queen Padmanī, learnt this news, she lamented loudly, beat her breast, and went to the place where her son lay dead ; and when she beheld him lying dead, she could not endure it in her heart, and lamented loudly ; and then, as the king and the minister were not able to bear it, they went into the inner apartments. Thereon the queen Sulocanī went into her room and was glad. Under these circumstances the queen Padmanī lamented greatly. In what manner did she lament ? ah, my son, ah ! my son ! now I have no wish to remain in this world ; come to fetch me ! Where shall I go, where shall I stay ? where have you gone alone having left me ? oh misery, oh misery !—and again and again embracing the body of her dead son, she lamented and wept in manifold ways. On seeing this, all the inhabitants of the inner apartments lamented greatly ; some wept crying : oh son, oh son ! some : oh life, oh life ! some, beating their foreheads ; some wept, tearing their hair ; some fell to the ground as falls a tree which is uprooted, and wailed ; some wept, looking in the face of the dead prince ; some wept, placing the dead body of the prince in their laps ; some lamented, bending down their faces to the prince's body ; some wept, pressing both his hands against their breasts ; some lamented, invoking the name of Buddha, crying : oh Buddha, Buddha !—some, invoking the name of Mahādeva, crying : oh Śiva, Śiva !—some invoking the name of Nārāyaṇa, crying : oh Nārāyaṇa, Nārāyaṇa ! Amid these lamentations, while the queen Padmanī sat weeping, pressing the body of her son into her lap, she fainted away. Having regained

consciousness in a moment, she again lamented invoking the name of Tathāgata : Oh Tathāgata, in this trouble there is no one but Thee who can help me. Oh Tathāgata, may it please Thee to help me in Thy great kindness ! thus she lamented.

At this time Śākyamuni, the Tathāgata, who was dwelling in the pleasure-ground Jetavana, heard the voice of the lamenting queen Padmanī. On hearing this voice, Śākyamuni looked <around him> with divine eyes ; and thereby ^{41a} beholding Padmanī who had fainted away from excess of lamenting, he felt great compassion and with the words : I will help her ! he sent forth from his body a five-coloured ray of light, called Gabhastimālā, and called Mokṣadāyaka (?), and lit up the ten quarters of the globe ; having lit up the ten quarters, he lit up the whole of the town Karpūravatī ; and having lit up all that, he lit up the spot where the prince lay dead. From the splendour of the Gabhastimālā was formed a chariot of flowers ; and then eight Bodhisattvas appeared, and, placing the queen Padmanī and the prince Vimalaketu in the chariot of flowers with great reverence, they placed themselves at the eight corners, and carried them away through the air, and brought them into the heaven called Tuṣita.

At this time the bhikṣu Kāśyapa looked in the face of Śākyamuni, the Tathāgata, and said : Oh Holy One, oh Teacher ! what a wonder, what a marvel ! For what cause, for what reason hast Thou sent out the light of the Gabha- ^{41b} stimālā ? May it please Thee to tell me the cause of it !— On hearing the humble question of the bhikṣu Kāśyapa, Śākyamuni replied : Oh bhikṣu Kāśyapa, do you not know why I have sent out the light of the Gabhastimālā ? Oh Kāśyapa, I will tell you the reason, listen ! In the town of Karpūravatī the king Padmaketu, the lord of the earth (?), has two wives. These wives fell out with each other, and the younger one had the son of the elder wife, the prince Vimalaketu, put to death. When the queen Padmanī, the mother of the young prince Vimalaketu, saw this, she lamented and

wept in manifold ways ; she lamented, invoking the names of Mahādeva and many other gods ; and further she invoked me again and again in her lamentations. Oh Kāśyapa, when I saw her lament in this way, I could not endure it in my heart, and with intent to help her, I with great compassion caused the rays from ¹ the Gabhastimālā to shine. Thus he spoke. Thereat the bhikṣu Kāśyapa said deferentially : Oh Holy One, oh Lord of the earth ! sitting on Thy seat, Thou knowest everything ; hail, hail to Thee ! in this way the bhikṣu Kāśyapa praised him. 42a

At this time a son of a god, Dharmākara by name, turned to the bhikṣu Kāśyapa and said : Oh sthāvira Kāśyapa, what has Śākyamuni, the Holy One, said ?—On hearing the word of the devaputra, the elder Kāśyapa answered : Oh devaputra, the Holy Śākyamuni is the judge of universal morals, he is endowed with charity ; he has great compassion for all living beings ; who is not able to proclaim the praise of the virtues of the Holy One ?—On hearing this, the devaputra said : Oh Kāśyapa, explain to me the sublimity of the virtues of the Holy One.—Kāśyapa replied : Oh devaputra, it is nothing but this : in the town of Karpūravatī the younger wife of the king Padmaketu was evil-minded and fostered bad thoughts in her heart ; and this evil-minded queen had the prince, the son of my consecrated elder wife ² killed. At that the mother of the prince lamented loudly ; and she placed the body of her dead son in her lap, and lamented, invoking the name of the Tathāgata and of many other gods. Though she lamented thus, nobody helped her. As Śākyamuni could not endure her great affliction, he sent forth from his body a light, and caused it to shine in the ten quarters of the globe, and as it shone in that town, he let 42b

¹ In Hi (see Wb., p. 26), a manuscript the date of which is now ascertained as being 481, i.e. A.D. 1360, forms of *twol-tē* "to leave" are very often used to denote the ablative ; in the later MSS. this use is very seldom found.

² *ihipā* seems to be the same as *che, yehe* "marriage". *Ihipā yāhā misū* means "the consecrated wife of a king" (= Sa. *mahīṣī*).

it shine on both mother and son at the spot where the dead body was lying. Through the power of this light a chariot of flowers was formed, and, placing the dead boy and his mother on the chariot, he sent them on to the path of salvation. Oh devaputra Dharmākara, through the merit of invoking the name of the Tathāgata, they reached the state of salvation. On hearing the words of the elder Kāśyapa, the devaputra said : Oh Kāśyapa, blessed is the Holy One ; praise is due to the Supreme Lord. Oh elder, where is the country of Karpūravatī ? How did he that is dwelling in the pleasure-ground Jetavana hear the sound of lamentation in the town of Karpūravatī, how did he learn <about it> ? How did he, ^{43a} sitting here, help one that is dwelling there ? Oh Kāśyapa, I do not understand the ways of the Tathāgata ? The elder Kāśyapa replied : Oh devaputra, how shall I tell about the ways of the Tathāgata ? he is omniscient, he is endowed with the five supernatural sciences ; he can fly through the air like a bird, he has remembrance of all his former existences ; further, he sees a thing even at a distance of ten thousand miles, and hidden <from view> by mountains, as if it were before him ; he hears a sound which is uttered at a distance of ten thousand miles, as if it were uttered into his ear ; he knows the knowledge in the hearts of others ; further he is filled with compassion, and he cannot endure the sufferings of others. Further, he looks with divine eyes and investigates thrice every day and thrice every night with intent to help every one who is unhappy in this existence, and who invokes his name ; and he does nobody any harm, be he high-bred or be he low-bred. Oh devaputra, how shall I tell the magnificence of the ways of the Tathāgata ? Thus spoke the bhikṣu Kāśyapa, looking in the face of the devaputra. ^{43b}

Now the population of the town of Karpūravatī saw them mounting the chariot of flowers and being carried on to heaven through the air. And having learnt the news that the prince had killed himself with a stroke from his sword, all the subjects cried out loudly : what crime has the prince committed, what guilt was there ? why has this boy killed

himself? So they cried. Some said: For no other reason has the boy taken his own life: his mother and step-mother fell out with one another, and being unable to bear it, he took his own life. So they exclaimed. And the king and the minister were deeply grieved, and continually recalled and spoke of the prince's virtues.

At this time the queen Sulocanī went to her husband, the great king, her face bright and smiling with great joy. There she bowed down to the feet of her husband, and, looking in his face, she said: My lord, great king! to-day I am your well-beloved wife. Oh husband, now give my daughter Citramohinī away in marriage; and give her the administration of the whole kingdom; do not hesitate! Oh great king, act as if my affair were your affair. So she said, and sat down in her seat. Thereon king and minister conferred with each other; the minister said: Oh great king, what are we to do now? we cannot kill this evil-minded woman. As this evil-minded queen has commanded, so do as your common duty.—On hearing the minister's word the king replied: Oh minister, that I cannot do! let us have a word about it face to face. Oh minister, this sinful, evil-minded Sulocanī has greatly troubled my mind; besides she has made me and my subjects unhappy; therefore, oh minister, even as the evil-spirited woman has inflicted misery upon me, to the same extent I shall inflict misery upon her again. Her daughter, however, I shall give away in marriage.—On hearing this word of the king, the minister said: Oh great king, do as you say; arrange a marriage! when thus king and minister had agreed upon it, they made proclamation to all the subjects: Oh subjects, make ready all that is necessary for the celebration of a wedding!—On hearing this, the subjects made all preparations. Thereupon the king gave away his daughter Citramohinī in wedlock.

At this time the queen Sulocanī bowed down to the feet of the king with smiling face and full of joy, and said: Oh great king, blessed be you! Paying me reverence in this way, you have given my daughter away in marriage; now I am

quite happy.—The king replied : Oh queen Sulocanī, because I love you so, I have conformed to your word. Oh wife, I had given you the disposal for one month ; now this month has passed. Now I have made up my mind to do one thing ; will you listen to what I am going to tell you. What I shall say, is not to be neglected, is not to be delayed, is not to be hindered, it is to be carried out.—Sulocanī replied : Oh husband, great king, blessed be you ! what you tell me, that I shall do ! do not doubt.—On hearing this, the king continued : Oh wife Sulocanī, is it upon oath ?—The queen said : Oh lord, great king, upon oath, I shall not neglect your order.—After these words the king kept silence. Thereupon the king called the minister to him and said : Oh minister, will you carry out what I am going to ask you ?—The minister answered : Oh great king, tell me what is your intention to tell !—The king said : Oh minister, it is nothing but this : I am marvelling very much in my mind. Why ? all people tell me that my son the prince and his mother, Padmanī, have gone to heaven, sitting on a flower-chariot. <I> wonder much, whether it be true. Through whose power have they gone to heaven ? Have they obtained it as a fruit of their merits from a former existence, or has some god helped them ? How is it ?—On hearing this, the minister turned to the king and said : Oh great king, the cause of it I do not know ; I too have heard what the people say.—Thus king and minister were conversing. 45a

Meanwhile the devaputra Dharmākara had started from the pleasure-ground Jetavana, to find out whether the tale of the bhikṣu Kāśyapa was true or not, and while he was journeying with intent to go to Karpūravatī, resting at one place after another, one month passed away. Then the devaputra reached the town of Karpūravatī ; and after having asked the people, he went to the royal palace. There the devaputra beheld the king and the minister talking with each other ; and he greeted them : Oh great king, may Fortune attend you ! oh minister, may you prosper ! thus he blessed them. Then the king looked in the face of the 45b

devaputra and asked : Oh man, whence do you come, and why ? of what origin are you ?—At this question the devaputra replied : Oh great king, it is but this : I am a devaputra, Dharmākara by name, dwelling in the pleasure-ground Jetavana. Oh great king, I am very curious about one thing, therefore have I come hither.—The king said : Oh devaputra, what are you curious about, wherefore do you wonder ? tell me.—On hearing the king's word the devaputra replied : Oh great king, I have heard a rumour that your son, the prince, has died, is it so ? Moreover I have heard that the rays of the Gabhastimālā have shone in this town ; is it so ?—On hearing the word of the devaputra, the king said : Oh devaputra, I am discussing it with the minister and am greatly astonished ; I know not the cause of this.¹—Thereon the devaputra said : Oh great king, the shining of this light has happened through the power of no other deity ; it was the power of the Holy One.—The king said : Oh devaputra, give me a full account of this wonderful event.—The devaputra replied : Oh great king, Listen ! how was it ? You have two wives and when they fell out with each other, your son, the prince, took his own life. Then the mother of the prince, when she learnt this news, became greatly agitated and embracing the dead body of her son she lamented, invoking the name of the Tathāgata. Then the Holy Śākyamuni, on hearing the sound of her lamentations, felt great compassion, and as he cannot bear the misery of others, he sent forth from his body a light to shine. Through the power of this light a chariot of flowers was formed, and upon it eight Bodhisattvas placed your son and your wife Padmanī, and brought them together on to the path of salvation. Oh great king, they were saved through the power of no other deity. This compassionate Śākyamuni, the Holy One, does not live in this town ; oh great king, the tender-hearted Holy One lives far off : he dwells in the great pleasure-ground Jetavana. How shall I explain

¹ *khas* (or *kḥē*), a form of the irregular verb *kḥaya* "to be (somehow)" stands generally in the end of a subordinate clause before *siya* "to know".

the merit of seeing this Holy One ? On hearing the word of 47a
 the devaputra, the king said : Oh devaputra, how wonderful !
 I do not know this deity who is called the Holy One. Blessed
 be this Holy One ; no other deity is so full of compassion.
 Because he has led my son, the prince, and his mother on to
 the path of salvation (made them reach), blessed be he ;
 he is worthy to be praised.—On hearing the king's word,
 the devaputra replied : Oh great king, none but the Tathāgata
 is so tender-hearted ; in what way ? he thinks his own self
 like the self of others, the misery of others like his own
 misery ; therefore he can bear his own misery, <but> the
 misery of others he cannot bear. He does no harm to any
 living being, even to the ants ; further, he is praised by all
 deities. How shall I explain the sublimity of the virtues
 of this Tathāgata ?—<The king> said : Oh devaputra,
 blessed be you, now I do believe. Oh devaputra, on hearing
 your words, I have conceived a desire to see the Holy One ;
 and I have conceived a desire to worship him with faithful
 heart. What am I to do now ? as to the pleasure-ground 47b
 Jetavana, it is far off. Will the Holy Śākyamuni come
 hither ?—The devaputra replied : Oh great king, do not
 doubt, Śākyamuni the Holy One will be here in a moment.
 In what way ? using his supernatural power he will come
 surrounded by crowds of monks. Be not anxious ; the
 Holy Śākyamuni will be here in a moment.—On hearing this,
 the king said : Oh devaputra, will the Holy One really come ?
 and he wrote a letter of invitation and read it :

. . . (Sanskrit) . . .

Oh Holy One, oh lord Buddha, oh protector Buddha ! I
 prostrate myself a thousand koṭis of times with the eight parts
 of my body before the lotus of Thy feet. Oh Śākyamuni,
 I invite Thee that I may worship Thee faithfully. May it
 please Thee and all thy monks to come on the eighth day
 from to-day and assemble in the assembly-hall. Oh Lord of 48a
 the saints, I do not understand the ways of a Buddha, may it
 please Thee to show them to me. So he said in his letter,
 and, handing it over to the devaputra, he sent him away.

Thereupon the devaputra went full of joy to Śākyamuni; and placed respectfully¹ before the Holy One the letter the king Padmaketu has given him. And when the Holy One beheld the letter which the devaputra with deference had brought him, his face brightened like an opening lotus, and he spoke: Oh devaputra Dharmākara, has this king really sent me an invitation?—The devaputra replied: Oh Holy One, he has really sent Thee an invitation; come at once! The king Padmaketu, having seen Thy power, and, thinking that he shall instantly attain salvation through the meritorious action of invoking Thy name, has sent Thee an invitation with intention to induce Thee to come to him. Therefore go, as he humbly asks Thee, in his letter.

After that² the king said to the minister: Oh minister, even as the evil-minded Sulocanī has distracted my mind, 48b so shall I distract her mind. This sinful Sulocanī will be an encumbrance in my house; therefore I will inflict adversities upon her. Oh minister, go and fetch the <most> low-caste and deformed beggar of the country, and give the evil-minded Sulocanī to this beggar as a present.³ So he ordered. The minister replied: Oh great king, I will do as you order.—So saying the minister Jñānakeśarin asked and searched for beggars in the main streets, by-lanes, and places of the town of Karpūravatī. At this time there was in a certain place an agnimathā; there he beheld a wretched beggar, sinful and suffering from leprosy. What was he like? he had a goitre on his throat, he was a worthy object of contempt for others, one of his feet was lame, he was blind in one eye; such a beggar the minister beheld. And he said: Oh beggar, why are you in this state? you are very 49a poor; on seeing you, I feel great pity; I will give you something as a present; come with me.—On hearing this, the beggar said: Oh eminent man, great is my good fortune. There is none that will say <to me>: come. I will give you

¹ Here *bimati yāya* (see 183.²) denotes "respectfully doing a thing".

² i.e. "after having sent the letter".

³ *phone* (i.e. *phonē*), used as a noun.

a present. Good luck to you ; you are worthy of praise. So saying, he rose quickly and went with the minister. The minister went to the place where the king was and said : Oh great king, I have brought a beggar.—The king replied : Oh minister, call my wife, the queen Sulocanī, who is in the inner apartments, and bring her. So he ordered. Thereon the mantrin, having heard the king's order, went into the inner apartments and called the queen. Oh great queen, the king is sending you word ; come at once.—On hearing the word of the minister, the queen Sulocanī replied : Oh minister, what the king has ordered must be !¹ and rising hastily, she went with the minister to the king's place. Then the queen Sulocanī looked into the face of the king and said deferentially : Oh great king, command me as you will ! 496 On hearing this, the king said : Oh my beloved, oh my dear ! I have carried out the solemn order you gave me ; now do you carry out the solemn order I give you.—On hearing this word of the king, Sulocanī replied : Oh great king, why should I not do what you tell me ; certainly I shall do so ! Thus she made a promise. Thereupon the king gave an order to the minister, and went himself into the inner apartments. The minister bestowed food and drink upon the beggar, called the queen Sulocanī to him, seized her hand and gave her quickly to the beggar as a present. After that the Queen Sulocanī looked in the face of the minister and exclaimed : Alas, minister ! what crime have I committed ? why this disgrace for me ? So she lamented. Then the minister said : Oh Sulocanī, I know not : the king has ordered it. You two, husband and wife, have framed a solemn agreement. Oh Sulocanī, I know not the nature² of this agreement. As the king has ordered, I have delivered you 50a into the hands of the beggar ; now linger not, be gone at once ! With these words he turned her out.

Thereupon the beggar reflected in his mind : What a wonderful thing. I never thought to experience it, never

¹ *khe* = *klaya*.

² Lit. " I don't know the agreement, saying : it is so, it is so ".

to hear about it. Saying so he seized the left hand of the queen, the wife of the king, and went quickly away. The queen went with the beggar. Thereon the queen Sulocanī lamented and wept greatly. At this time her daughter, Citramohinī, having heard the rumour of her mother's having been given to a beggar as a present, went into the palace to her father, and lamented and wept loudly: Oh father, great king, why have you given my mother to a beggar as a present? Oh mother, mother, where have you gone? where shall I go to behold your face? Thus she was lamenting in manifold ways. On seeing the lamentations of his daughter, her father the king said: Oh my daughter; do not lament thus. You know not that there was a solemn agreement between your mother and me. Do not weep thus, keep silence! In this way he <tried to> console her. Thereupon all subjects cried out: Oh wonder, to-day has our king given his wife, the queen Sulocanī, to a beggar as a present. And somebody said: the sinful, evil-spirited queen is reaping the fruits of the sins she herself has committed. So they exclaimed in various ways.

Thereupon the king, having banished all uneasiness from his mind, addressed the minister and said: Oh minister, this is not fitting. Everything I have ordered must be made ready. Why so? for the worship of the Tathāgata prepare food and drink, ornaments, things with the six flavours, and other utensils, and array it in a beautiful room in the palace.—Thereon the minister Jñānakeśarin prepared everything,¹ as the king had told him. And when the appointed day had come, the king called the minister and said: Oh minister, to-day is the day appointed for the arrival of the Holy One; will he come or will he not come? Having said so, he took a bunch of three things into his hand, five-coloured flowers, jujubes, and unhusked rice, and standing on the roof of the palace, which was called Karmaśīrṣan, he said with deference to the Holy Śākyamuni: Oh Holy One, as I implored thee in the letter which I gave to the devaputra Dharmākara

¹ All three words *dayā*, *cokwo*, *samast* mean "all".

with intent to worship Thee in faithfulness, so Thou mayest deign to come, oh Holy One!—Having made this vow, he strewed the bunch of flowers around. These flowers flew through the air, and as from each flower ten thousands of flowers sprung forth, there fell a shower of flowers on the head of the Holy Śākyamuni, who at this moment was in the pleasure-ground Jetavana. On seeing this, the congregation of monks was pleased, and they turned to the Holy One, and said with deference : Oh Holy One, it is a great marvel that this rain of flowers has come ; whence did these flowers come ? what is going to happen to-day ?—On hearing their words the Holy One replied : Oh congregation of monks, the day appointed through the devaputra Dharmākara has come. This rain of flowers has come from nowhere else : the 51b king Padmaketu is standing on a roof called Karmaśiṣṇan, and having taken jujubes, unhusked rice and flowers, he is strewing them, and looking up into the air. From each of these flowers millions of flowers have sprung forth, and have come to my place here as a rain. Oh congregation of monks, now we must start all of us, come, come !—Having spoken thus the Holy One Śākyamuni arose at once from his lion-throne, and surrounded by the congregation of monks he rose into the air through his supernatural power. In what manner did he go ? as Vainateya in his flight is followed by crowds of birds, so he went through the air, followed by the congregation of monks.

Thereupon he reached in due time the great town of Karpūravatī. When the king Padmaketu, the minister Jñānakeśarin, and all the people saw Śākyamuni the Holy One coming, surrounded by the congregation of monks, and diffusing great splendour, they became filled with joy, and, sounding many kinds of musical instruments, manifesting their faith, and circumambulating him thrice from left to right, they escorted him to the king's palace. To what 52a manner of place did they escort him ? it was very pleasant to dwell in, various strings of the nine precious things were suspended there, many canopies of gold on silver threads and

brocade were upraised, couches of silk were made ready ; further a picture of Buddha, the law, and the congregation was painted there ; musk, camphor, sandal-wood, saffron, and other incenses had been burnt, and a golden throne, studded with the nine precious things, was standing there ; to so delightful a room they escorted Śākyamuni the Holy One.

Thereupon the king Padmaketu brought the implements of worship and paid homage to him. Having finished this, he offered him fruits and roots, and having worshipped him with delicious things, he asked forbearance of him : Oh Holy One, oh Tathāgata ! I know not the ways of a Buddha ; I know not the one that is called the Holy One. Oh wonder ! to-day I have, through the power of my good fortune, set my eyes upon such a Holy One as Thee ; to-day my wish has been fulfilled. Oh Lord, may it please Thee to grant me salvation, to take me out of the sea of misery into which I have been plunged through being born in this worthless 52b existence, which is ensnared in the net of delusion. So he entreated him. Thereat Śākyamuni replied : Oh tiger among men, oh king ! I am well pleased, seeing your devotion towards me. Oh king, whoever gives presents, he shall obtain supernatural power, and again, whoever gives presents, he shall become a king ; and again, whoever has given presents, he has obtained the supreme knowledge ; and again, whoever has given presents he has obtained salvation. Oh king, blessed be you ; on seeing your faith I am greatly rejoiced. Oh king, you shall become able to enjoy happiness in great bliss in the land of gods, being called the Tathāgata Padmottama. Having blessed him thus, Śākyamuni the Holy One rose from the throne ; and followed by the congregation of monks he returned to the pleasure-ground Jetavana, even as he had come before. And the king and the minister sat speaking about it in terms of the utmost joy.

Now when Sulocanī, who was with the beggar, heard about the auspicious events in the palace, she lamented in manifold ways ; and while she was lamenting so, and was distracted 53a in her mind, Sulocanī died of grief. After her death she

experienced hell. Thereupon the king's daughter, Citramohini bore a son. After the necessary rites had been performed for this boy, he grew up in due course. Then the king and the minister, having agreed upon it, crowned the prince, the grandchild <of the king>, as king ; and the prince enjoyed the possession of sovereignty. Then one day, while the king and the minister were praising the Tathāgata, a crowd of Bodhisattvas carried down from heaven a chariot of flowers, and shouting loudly, they brought it to the king's abode. Then they placed the king, the minister, the kotwal and the other servants of the king into the chariot and carried them on with great reverence to the heaven of the Bodhisattvas.

Oh bhikṣu Kāśyapa, perform meritorious actions zealously ; as you act yourself, so shall you fare ; therefore do good deeds ! Thus Śākyamuni, sitting in the pleasure-ground Jetavana, spoke before the whole assembly. On 53b hearing the word of the Holy One, the assembly became filled with joy, and departed each to his dwelling.

IV

THE TWO MERCHANTS DHARMĀKARA AND DHANAKARA

Now once Śākyamuni, the Holy One, dwelt in the town of Kapilavastu. In what manner did he dwell ? he was revered, worshipped and honoured by gods, Nāgas, Yakṣas, Rākṣasas, Gandharvas, kings, ministers, guild-masters, subjects, Rishis, by all this assembly.

At this time there was a country named Nāgara. In this country lived innumerable merchants. In this country were also two sons of a merchant. Who were they ? one was called Dharmākara, the other Dhanakara. These two loved each other dearly. One day they set out on a journey upon business, and, resting at one place after another, passed through many towns and villages and crossed many mountains. Now in a certain place a river was flowing along ; on the 54a bank of this river was a stupa, built by a hermit. There the merchant Dharmākara and the merchant Dhanakara both

beheld this stupa. Then an idea struck the merchant Dhanakara, and, turning to his companion he said: Oh friend Dharmākara, let us take all the precious things that are in the interior of this stupa and trade with them. Through the power of our good fortune we have obtained untold riches, so that we need not suffer want.—On hearing these words Dharmākara replied: Oh friend Dhamakara, it is not proper to take the riches of a stupa. How so? the riches of a stupa are like poison; further the riches of a stupa are like a vessel in which fire is kindled. My friend, this deed I will not do!—On hearing this the merchant Dhanakara retorted: Friend Dharmākara, what are you saying? Let us take the riches of a god through whose kindness fortune is to be obtained, and accomplish our purpose. Oh friend Dharmākara, whoever takes down a flower which a god is wearing on his head, his wish will be gratified. Therefore on taking the riches of this temple we shall obtain power. Besides, having 54b returned home, we will in return build a stupa, spending on it double the sum we have taken from this stupa. Therefore I will certainly take this riches.—Thereon Dharmākara replied: Oh friend Dhanakara, I will certainly not do such a thing; I will do whatever else you may tell me; the riches of the stupa, however, I will not take.—Dhanakara retorted: Oh Dharmākara, if you don't want it, don't take it. I, however, shall take what I have obtained through the kindness of the supreme being, the deity of this stupa. Having said so, Dhanakara prised open the interior of the stupa, broke off the precious things which were fixed there, and took them <with him>. Having taken the riches of the stupa, they reached at a small distance from there a certain place. Then arose a great quarrel about the riches between Dhanakara and Dharmākara, under the influence of the sin of having taken the riches of the stupa. Then Dharmākara said: Oh friend Dhanakara, why do you quarrel? Do not quarrel.—On hearing this, Dhanakara retorted: Oh friend Dharmākara, since you would not listen to my words, I will not stay with you; you go one way, I will go another way.— 55a

Having said so, the merchant Dhanakara in a rage seized for himself the riches which he himself had taken, and went his way. When the merchant Dharmākara saw that his friend Dhanakara had left him, his heart fell within him, and he went to another place.

After that the merchant Dhanakana came to a forest. Then Dhanakara grew afraid and said : where shall I go, where shall I stay alone ? At this moment a bear suddenly appeared. On seeing the bear, Dhanakara took fright, <but> was not able to escape. Then the bear destroyed all the precious things he had taken. On seeing this, Dhanakara beat the bear with his stick, it broke the stick. On seeing this, he beat it with his hands ; it tore off his hands. Seeing his hands torn off, he kicked it with his legs ; it devoured his legs. As Dhanakara then was unable to beat the bear, he fell down to the ground as if he were dead. Thereupon the bear, thinking that the man was dead, went into the forest. Dhanakara then wept and lamented in manifold ways ; and while he was weeping thus, he suffered great pain. 55b

Thereupon a monk came by chance to this place. As the monk heard the sound of the crying and weeping, he went to the spot where Dhanakara was, to investigate. Then Dhanakara said : Oh man, who are you ? You must help me.—On hearing this, the monk replied : Oh man, why are you lying in such a forest ; who are you ? So he asked. Thereon Dhanakara answered : Oh monk, the reason why I am here is but this : I am the luckless son of a merchant in the country of Nāgara. I came hither with many precious things, gold and jewels, at this moment a terrible bear came to devour me in this wood. Then I exerted myself to the best of my ability, and beat it with hands and feet. But the beast ate my hands and feet, and fled.—Oh monk, look for my property, all of which has been lost here about. So he said. On hearing this, the monk looked for the riches of the merchant and reflected : Oh wonder ! how have all the jewels I had fixed in the interior of a stupa, come to this place ? who has taken them ? certainly none but the merchant has taken 56a

them. On account of the sin of having robbed the stupa this man has been led into such a forest, and, having lost his hands and feet, is suffering great pain. So he reflected in his mind. Again the monk said: Oh merchant, whence have you taken these things? they belong to the deity of a stupa; on account of having taken the property of a stupa, you have lost hands and feet in this forest, and must suffer misery.—On hearing the monk's word, Dhanakara said: Oh monk, it is as you say. How do you know that it is the property of a stupa?—The monk replied: Oh merchant, in the middle of this forest is a river. On the bank of this river I built a stupa, and in it I stored away great riches. All the riches that was in this stupa you have without doubt taken. So he said. On hearing the monk's word, Dhanakara said: Oh monk, may Fortune favour you! How do you know? I was very glad, thinking I had obtained those riches through the benevolence of the stupa; I did not know that it was wrong. What I shall do now I know not; what shall I do? I am tainted with crime.—On hearing the 566 word of the merchant, the monk replied: Oh merchant, what can you do? There is no other remedy but this: Oh merchant, [you must invoke the three precious beings], saying: *namo Buddhāya, namo dharmāya, namaḥ saṅghāya*! —[On hearing this],¹ he invoked them five times. And merely through invoking them the hands of the merchant Dhanakara grew out as before. On seeing his hands growing out he became filled with joy, and again, putting together the ten nails and clasping his hands, he again paid homage, bowing five times. Through the merit of these bows, his feet grew out. On seeing this, the merchant rejoiced, and marvelled greatly. And he exclaimed: Oh wonder, what a dharma; merely through paying homage to the three precious beings, my hands and feet which were crippled grew out entirely. Blessed be this Tathāgata; the Supreme Being is

¹ The text as it stands is corrupt; it may originally have run thus: . . . *dhakam* [*nā bār saṃm nām kāya māl dhakam dhāo-gulī nerāo: baṇiyān namo . . . dhakam*] *nā bār saṃm . . .*

worthy to be worshipped. So he said. After that, as he looked at the things he had taken, he seized them with the thought that it was improper to take them, and, going back the way he had come, he reached the place of the stupa ; and after having put everything back into the interior of the stupa as before, he looked at the stupa, and, filled with joy, 57a he bowed down and worshipped it, reciting this stotra : . . . (Sanskrit) . . . Oh king of stupas, I worship you ; oh tender-hearted one, what is your nature ? on beholding an unhappy wretched being, you become filled with compassion. From you, who are of such sort, I have taken these things in my ignorance. Oh eternally blessed one, may it please you to forgive me all this wrong I have done. Oh king of stupas, I am worshipping¹ you with faithful mind, bowing down to the lotuses of your feet !—Oh lord of the earth, thinking I had gained a godsend through your kindness, I have in haste finished my business, and have come hither. With these words he circumambulated it thrice, and, having offered all the riches which he himself had carried away before, he clasped again his hands and offered these things as a present.

Thereupon his companion, the merchant Dharmākara, who had gained great wealth, came once to this place. Then they beheld each other and welcomed each other : Oh friend Dharmākara, are you prospering ? where have you been ? 57b (having gone where, do you come) ? You have gained great profit ; what profit have you gained ?—Dharmākara replied : Oh friend Dhanakara, through my good fortune I have gained great wealth. Oh Dhanakara, how are you faring ? tell me all that has happened to you.—Dhanakara answered : Oh friend Dharmākara, what shall I tell ? Not listening to your word, I went my way alone. Then I reached a forest. While I was dwelling in this forest, a terrible monster came upon me, scattered about (?) all the precious things I had taken, and devoured my hands and feet. And while I was lamenting loudly, a monk came, and when he saw the riches I had lost,

¹ *namāskā* error for °*skār* ? Or has the ending been assimilated to that of the "fifth form" of the Nc. verb ? See 195.¹) and 257.².

he said : Oh man, who are you ? whence have you taken these riches ? They belong to the deity of a stupa. Through the sin of having taken these riches, you have to suffer such misery. Bring them <back> to the stupa ; and invoke the name of the three precious beings, that your hands and feet may grow forth again.—Having given this instruction, the monk departed. Then I invoked the name of Buddha, the law, and the congregation according to the instruction of the monk. Through this merit my hands and feet were restored as before, and, having put the riches back into the stupa I came away. That is my story. On hearing this, Dharmākara said : Oh friend Dhanakara, is all this true ? It is wonderful !—Oh friend, what shall I do now ? Compose yourself ! pray to this Dharmadhātu-stupa ; offer all the property of the stupa.—On hearing his words Dhanakara replied : Oh friend Dharmākara, after putting <back> all the riches of the stupa, I added (?) ¹ something of my own, and gave it as an offer.—Thereon Dharmākara said : Oh, Dhanakara, blessed be you ! Saying so, Dharmākara offered to the deity of the stupa a string of pearls which he had gained himself. Thereupon having stayed for a while at this place, and having talked with each other, they went back each to his house.

When he arrived at his house Dhanakara greeted his father, mother, wife, and the other members of the household. When he had finished the greetings, he went to sleep together with his wife in their room. Then his wife said : Oh husband, why have you stayed away so long a time ? How did your business go ; did it go well or not ?—On hearing his wife's word Dhanakara replied : Oh wife, what shall I say about my business ?—And he gave her a full account of his own sufferings. Thereon the woman said : Oh husband, have you really suffered such misery ? Under those circumstances ² it was through my good fortune that you have

¹ The meaning of *upor taya* is not sure ; the whole passage is somewhat confused.

² If *prakārasām* be not an error we have another instance (see 236.¹ note) of a Sa. word with an ending of the Ne. verb. Likewise *sewāyāo* fol. 80a (beg.).

reached¹ your home, and that I can be with you. What would my fate be without you, where should I go? Oh husband, blessed are the three precious beings; merely through invoking their names you have been spared.—On hearing her words, Dhanakara said: Oh wife, these three precious beings have great power. Therefore let us take refuge with the excellent Buddha, and let us worship him, bowing down again and again to the lotuses of his feet; merely by invoking his name all sins are extinguished. Thus husband and wife were praising the name of the Holy One.

At this time Śākyamuni, the Holy One, who was dwelling in the town of Kapilavastu, recalling an event from his former existence, sent forth from his body a ray of light, called "mine of pity". With this light he lit up heaven, 59a earth, and hell, and caused it to shine in the country of Nāgara. When the merchant Dhanakara beheld this light shining, he wondered greatly. Then the light uttered² these words: . . . (Sanskrit) . . . In what manner did it speak? A man who invokes Buddha, who uses his name, saying: Buddha, Buddha, Tathāgata, Tathāgata! who pays homage to him, this man shall enjoy happiness in this life, and shall enter the state of salvation at his death. Whoever pays homage to the three precious beings with flowers, incenses, sweet scents, and other implements of worship, he shall obtain an abode in heaven for ever, and shall live in great 59b joy. Therefore take care that you have faith in Śākyamuni, the Tathāgata. So it said, and then it circumambulated Śākyamuni thrice from left to right, and went back into the body of the Holy One.

Now, when the sun had risen at dawn on the next day, Dhanakara and his wife rose, and were full of wonder. Then Dhanakara thought in his mind: blessed is the Tathāgata! Now let us act as the ray of light has instructed us. So he thought, and prepared many sorts of flowers, further

¹ *thēṇyaṃ* is most likely an error for *thēṇāṃ*, i.e. *thēṇā* + (na)ṃ, but this would be a unique form.

² *non wāya* means lit. "to let out of the mouth".

incenses, lamps, sweet scents, eatables for offering, delicious things <in short :> all the materials of worship. Thereupon he collected all his friends and relatives, and, standing in front of them, he said : I will go to the country of Kapilavastu with intent to invite the Śākya-lion, the Tathāgata ; and he started.—How is this place ? it covers seven yojanas of ground, it is enclosed by a sevenfold wall, by a seven-fold ditch (?), and by a seven-fold <row of> palm-trees. In these trees many sorts of birds live and sing in a way pleasant to listen to ; further, they are full of fruits of many sorts. ^{60a} There are scents of the flowers of the coral tree and many other flowers ; it is filled with lotus-ponds. In this country live many learned men ; it is provided with an army, consisting of four sorts of arms, cavalry, elephants, chariots, infantry ; it abounds in cows, buffaloes, and many other kinds of cattle. In this country honourable and virtuous men live always in joy, singing and playing. Women, who are like the Apsaras live there. Further, the palace of the king Śuddhodana was filled with every sort of thing.—Such was the country at which the merchant Dhanakara arrived. At this moment the merchant Dhanakara set his eyes upon the Tathāgata ; how was the Tathāgata ? he was shining like a golden mountain, he was endued with the thirty-two auspicious marks. Further, he was surrounded by crowds of monks. On seeing this Śākya-lion, the Tathāgata, he became filled with joy, circumambulated the Lord of the Saints from left to right three times, and, resting his right knee upon the ground and clasping his hands, he looked in the lotus-like ^{60b} face of the Holy One, and prayed : Oh Holy One, who art the champion among the Buddhas, oh Lord Buddha, I worship Thee, bowing down to Thy feet with my head. Oh Lord, oh Teacher, I have come to invite Thee, with intent to worship Thee with the five oblations. Oh Holy One, I cannot worship Thee with precious things, I shall worship Thee merely with a faithful heart. Oh Lord of the Saints, on the fourth day from to-day, in the night of the new moon, may it please Thee to come to the country of Nāgara together with the

crowd of monks. So he prayed ; and then the merchant circumambulated him with reverence, paid him homage, bowing his head, bestowed gifts upon him, and announced his intention to return home (sat saying, I shall go . . .). Then Śākyamuni, the Holy One, said : Oh merchant Dhanakara, I will do so ! Since you thus have manifested your faith, I shall come on the fourth day from to-day, together with the crowd of monks. Thus he spoke. On hearing this word, the merchant Dhanakara became filled with joy and returned to his home.

After this the merchant cleaned his house in preparation for the appointed day ; first he smeared the floor with cow- dung, sprinkled with fragrant water, set up a dharma- dhātumaṇḍala(?)-canopy, hung up here and there circlelets of small bells, had a picture made of Buddha, the law, and the congregation, burnt fragrant incenses and <in this way> made his house look splendid. Having finished this, Dhanakara made, when the appointed day had come, a circle of water, and, bowing down within this circle with the eight parts of his body, he prayed : Oh Holy One, oh Tathāgata ! now is the time for Thee to come ; appear, I pray Thee. Thus he prayed. At this moment, the Holy One who was dwelling in the town of Kapilavastu, said to his attendant monks : Oh congregation of monks, we must go to the country of Nāgara, let us start !—On hearing the word of the Holy One, the monks replied : Oh Teacher, Holy One ! it is well, let us go !—Having agreed upon it in this way, Śākyamuni, the Holy One, went through the air together with the monks, using his supernatural power. How did he go ? sending forth manifold light he reached the country of Nāgara. Then as the merchant Dhanakara saw the Holy One arriving, he became filled with joy, bowed down to the lotus-like feet of the Holy One, and with offerings to the feet and other modes of reverence he paid him homage. Having paid homage to him, he prayed ; having done that, he took his leave.

Thereupon, when the Holy One rose from his seat, the earth

with its mountains and the four oceans shook,¹ the water of the four oceans swelled and flowed over its borders; from the air was heard a mighty shouting; there fell a shower of flowers; the king of the clouds let the lightning flash, and made it bright. Further, through the power of the Śākya-lion, the Holy One, and through the meritorious action of having worshipped the Holy One, a very delightful house, looking on a yard (?), came into existence. What was this house like? it was hung with circlets of small bells, it was the abode of Lakṣmī, it was furnished with a garden and park (?); further, it was full of many jewels, it was supplied with crops, cattle, and the sixty-four sorts of rice; there were many sorts of plates; plates of gold, silver, brass, and copper; it had milch cows and buffaloes, and herds of other kinds of cattle; outside the house were lotus-ponds around it: further, it was surrounded by a garden, with manifold flowering plants and fruit-trees. So delightful was the house that sprang into existence. Now when the merchant Dhana-kara beheld such splendour springing forth, he was greatly astonished as if he were seeing it in a dream: Marvellous! what a dharma.² A marvel that puts an end to my misery; marvellous! what a source of amrita will it be. I have never imagined to see such a marvel, never, to hear about it. Now I have attained the utmost happiness; I will deal in these things and enjoy my happiness with the utmost delight. So he reflected in his mind. 62a

At this time Dharmākara, the comrade of Dhanakara, came to ask about his doings: Oh friend, Dhanakara, what are you doing? are you faring well or not? Oh friend, when I saw you building such a majestic house, I was greatly surprised. How have you obtained such a splendour? when did you dig out the lotus-ponds outside the house? when did you lay out the garden outside the house? Oh friend, 62b

¹ *kampamān juya* and *bhū khā boyā* are synonymous expressions; the latter is pure Nevārī.

² Cf. 56b (middle) *gathimā dharm khao*. I have taken *kham* to be an error for *khas* (= *khao*), and *ne* is = *nī*.

I am astonished.—On hearing his words Dhanakara replied : Oh friend Dharmākara, where have you been ? Do you not know to what extent my splendour has increased ? for a while you didn't come to my house at all.—Dharmākara replied : Oh Dhanakara, I did not know that you had obtained such splendour ; I have been away on business.—Thereon Dhanakara said : Oh friend, listen ! I made Śākyamuni, the Holy One, come to my house together with a crowd of bhikṣus, and worshipped him faithfully. Through the power of this merit, I have in a moment obtained such wealth.—Dharmākara said : Oh friend, blessed be you ; you have reached the utmost happiness. Blessed is the Tathāgata ; such a Tathāgata is worthy to be invoked and worshipped for ever and ever !—And he bowed down to the ground and prostrated his body in a straight line a hundred times.

At this moment Śākyamuni, the Holy One, who was dwelling in the excellent town of Kapilavastu, burst out laughing. 63a Then the monks looked in the face of the Holy One, and said : Oh Holy One, what is the cause of Thy laughing ?—The Holy One replied : Oh monks, the cause of my laughing is nothing but this ; in the country of Nāgara a merchant's son, Dharmākara by name, on seeing that his friend Dhanakara had become possessed of splendour and wealth, became highly astonished, and, invoking my name, he prostrated the eight parts of his body a hundred times, bowing down to the ground. Concentrating himself upon it, he manifested his devotion in this way. Therefore I laughed. Oh monks this Dharmākara has a germ ¹ of merit <left> ² from his offering a string of pearls to the deity of a stupa.—On hearing this, the monks said with deference : Oh Holy One, it is as Thou tellest. So they said.

¹ *pu-sā* is formed like *na-sā* "food" from *na-l* "to eat". We have here a root *pu-*, which is not found elsewhere, with a meaning which must be something like "to bring into existence". This root will be an old causative form of *buya* "to be born", cf. *Vāyu bo'ko* "to be born", *pu'ko* "to beget". (See Conrady, *Eine indochinesische Causativ-Denominativbildung*, p. 108.)

² *dayāyā*, if not an error, is a singular form for *dayāwo*.

At this moment, in the country of Nāgara, a most excellent wishing-tree, called Cintāmaṇi, sprung up on the spot where Dharmākara had bowed down a hundred times. What was this tree like? it yielded many sorts of garments and ornaments; it was delightful to look at, agreeable to dwell near; it radiated light like the light of the moon; such a wishing-tree sprung up. When he saw this wishing-tree Cintāmaṇi springing up, the merchant Dharmākara was amazed and became very joyful and glad of heart; and he circumambulated the tree thrice, and paid homage to it, bending his head a hundred times. Paying homage in this way, he dwelt there day and night; day after day he dwelt there without food. While he was sitting in this way, four days passed. Then the wishing-tree shivered. At this the merchant Dharmākara was astonished, and thought: oh wonder, what have I been doing, that this tree has shivered? So he was reflecting. Then the tree said: Oh man, why are you sitting so, without taking any food? Four days have passed, and you have not eaten anything.—On hearing the tree's word, Dharmākara replied: Oh wishing-tree, I have not any victuals; here I am quite satisfied by looking at you.—On hearing his words, the wishing-tree said: Oh Dharmākara, know you not that I am the wishing-tree called Cintāmaṇi? whatever things you may wish to ask for, ask for them; do you want something to eat or to drink, do you want garments and ornaments, do you want jewels of various kinds; or be it gold, silver, brass, or others of the eight elements, houses, land, gardens, and other things: ask for whatever you want; I shall grant it. Oh Dharmākara, through your merit of having offered a string of pearls to the deity of a stupa, as a fruit of your good fortune, a wishing-tree like me has fallen to your lot.—On hearing the tree's words, he rejoiced greatly and said: Wonderful! great is my good fortune!—Then he manifested his reverence, paid homage bending his head, and said deferentially: Oh excellent tree, I knew not that you were the Cintāmaṇi. As I have been provided with all things, I am paying homage to you in

every manner.—Oh heavenly tree, now that I know you as such, I shall ask you for something. May it please you now ^{64b} to gratify my wish. Oh tree, build me a house with four yards (?), place yourself in the middle of the yards and grant me riches, crops, and <other> property.—On hearing the request of Dharmākara, the tree yielded him everything he had asked for. After that Dharmākara lived in the utmost joy and happiness. When Dhanakara had learnt the news that his friend Dharmākara had gained such splendour, he went to his house to see how matters stood, and said : Oh friend, great is your good fortune ! Such splendour I have never imagined to hear about, never to witness. Oh friend Dharmākara, it is through the power of Śākyamuni, the Holy One, that both of us have obtained such wealth. Oh friend, enjoy it, in great delight ! So saying, they lived each in his own house in great joy.

Thereafter the monks turned to Śākyamuni, and asked with deference : Oh Holy One, for what cause have the merchants Dharmākara and Dhanakara obtained such splendour ?—On hearing this, the Holy One replied : Oh ^{65a} monks, it is because of this alone : they have worshipped me, manifesting their faith ; they have offered a string of pearls to the deity of a stupa. Through the influence of this merit both of them have obtained such splendour. Oh monks, after having enjoyed happiness in this world, they will reach the state of salvation after their death.—On hearing the Holy One's words the monks said deferentially : Oh Holy One, now we are convinced.—And they went each to his dwelling.

V

THE MERITS OF THE KING RATNADHVAJA

Now there was once a country, Gandhavati by name. To this country went [Buddha], followed by two hundred monks. What was this country like ? it covered ¹ twelve yojanas of

¹ For *kevo* = *keṇ*, cf. 193.¹.

ground, and in length and breadth it was twenty-four yojanas. Further it was very pleasant to dwell in; it was inhabited by people who might follow their own desire; it had plenty of women who were like the heavenly maidens; it had brahmans who were versed in the four vedas; it had plenty of food; it had Nāgas, Yakṣas, and Gandharvas. Outside the country was a sevenfold wall around it; and a sevenfold ditch (?) and a sevenfold row of palm-trees. In 65b this town of Gandhavatī a king named Candrakānta and a queen named Candravatī were reigning. What manner of king was he? he was of great majesty, very tender-hearted, of great virtues; and as he guarded his sons in happiness, so he guarded his subjects that they might be happy; he was a gem among kings; he was free from haughtiness and irascibility. Such was the king in the country of Gandhavatī.¹

Now the Śākya-lion, the Holy One, addressed the congregation of monks and said: Oh monks, a stupa, which was built by the Bodhisattva Dharmaṅgata,² has decayed; it is ruined and crumbling away. Oh monks, repair this stupa, all of you; let it not remain in this decayed state, exert yourselves. Thus spoke Śākyamuni. On hearing this, the monks replied³: Oh Holy One, at what time did the Bodhisattva Dharmaṅgata build this stupa? for what reason 66a did he build it? what was the cause?—The Holy One replied: Oh monks, listen! I will tell you the cause.—In former times the Bodhisattva Dharmaṅgata, the eminent being, came hither to visit the goddess Prajñāpāramitā. But he did not succeed in seeing her. Therefore he built this Dharma-dhātu-stupa. This stupa has been built⁴ since the time of Kāśyapa.—On hearing the word of the Holy One, the monks

¹ The beginning of this story has no connection with the rest of it. We have here obviously a fragment of another avadāna.

² The MS. has always *Dharmaṅgata*; it will be a corruption of *Dharmāṅgata*.

³ *ājñā dayakaraṇ* must be an error. This expression is only used of a superior addressing inferiors; *bimati yātaṇ* is to be expected here.

⁴ The form in *-āvo* is elsewhere not used as a participle, therefore it is most likely that *ayā* has been omitted.

asked : Oh Holy One, what is the virtue of building a sanctuary like a stupa ; what is the merit ? tell us that, please. The Holy One replied : Oh monks, whoever repairs and re-erects what is decayed, be it a stupa, be it <a sanctuary> of Buddha, the law, and the congregation, be it that of a tantric deity, he shall attain the most excellent fruits ; whoever repairs, be it a book, be it a purāṇa, he shall obtain the utmost bliss ; he shall never be attacked by illness ; in him the five great sins, leprosy, and other diseases shall be destroyed ; further he shall become very wealthy, he shall be born in the family of a king, and he shall obtain many kingdoms. The repairing of what has decayed is a very excellent deed, oh monks !—The monks said : Oh Holy One, what rules are necessary for the repairing of a stupa ? give us a detailed prescription how to restore the former clay and bricks.—On hearing this, the Holy One replied : Oh monks, the prescriptions are as follows : a man who is going to repair a decayed temple may meditate about the temple, and having performed the ceremonies of oblation, he may lay the foundation (?), and into the foundation he may place a water-pot (?),¹ and having made ready all materials, he may erect² it according to the rules (in due order (?). Having completed all things, and having offered parasols and flags, he may construct it, performing sacrifices day and night. The merit of this is greater than that of building a new one. Thus he spoke. Thereon the monks said with deference, looking in the face of the Holy One : Oh Teacher, Holy One, blessed art Thou ! Having listened to Thy word we are convinced.³—And they paid homage to 67a

¹ I don't know the exact meaning of this passage ; *nyāsa* may mean "ground", and *ghaṭasthāpanā* is accord. to Monier-Williams (Dict.) "the placing of a water-pot as a type of Durgā". Then *nyās* before *ghaṭa* is to be corrected into *nyāsa*.

² *danē* as an active verb is not found elsewhere.

³ *p(r)atyār jya* means "to believe, be convinced" and is, fol. 134a (end), used as a syn. of *pratīṭ jya*. The word *p(r)atyār* may be derived from *pracāra*, but has been contaminated with *pratyaya* in form and meaning.

the Holy One with devotion ; then all monks rose from their seats, and, letting the family-priest perform the rites of oblation according to custom, they repaired the decayed stupa, which had been built by the Bodhisattva Dharmogata. As Śākyamuni had told them, so they constructed it, furnishing it with parasols, banners, and flags. Having completed it, they went all to the Holy One, and said with deference : Oh Lord, oh Holy One, as Thou hadst told us, we have accomplished it.—On hearing this, the Holy One replied : Oh monks, happy are you ! You have achieved a great thing ; that is a source of great merit ; nothing is greater than that ; it is a merit greater than millions of sacrifices, greater than giving hundred of millions of daughters in marriage, than offering millions of cows. Through this merit you will gain the lot of a spiritual preceptor in millions of existences, and then reach the state of a completely enlightened one. Thus he spoke. On hearing this, the monks said : Oh Holy One, oh tiger amongst Buddhas ! this merit is the greatest of all ; who has acquired such merit ? 67b
 Mayest Thou expound that to us.—The Holy One replied : Oh monks, in order to benefit the world, I will tell it, listen ! Having said so, the Holy One kept silence. At this moment, the rays of the Gabhastimālā flashed forth like lightning. On seeing this, the monks asked : Oh Holy One, who has caused such a light to shine like a lightning flash ; whence did it come ? On seeing it, we marvel greatly.—On hearing this, the Holy One replied : Oh monks, this light came from nowhere else ; it is the light that emanates from the carriage of the king Ratnadhvaja.—On hearing this, the monks said : On Lord, oh Holy One, for what cause is such a light radiating merely from this king's carriage ? May it please Thee to tell us the cause.—On hearing this, Śākyamuni replied : Oh monks, to-day you will see it, you will learn it. Thus he spoke. 68a

At this moment, the king Ratnadhvaja, having mounted the carriage Ratnaprabhā, came in the night-time through the air to the meeting-hall, where the Holy One was, using

he is like the king of gods, Indra; some: he is like Kāmadeva. So they were saying.—Oh Supreme Lord, on seeing this king, we were greatly astonished; we had never imagined to see one so beautiful in the world of men, nor ever to hear of one. Of which country is he king? May it please Thee to tell us that at length.—On hearing their humble request the Holy One replied: Oh monks, it was a king, with name Ratnadhvaja; he is from no other country: he is the lord of Ayodhyā, which <also> is called Vaiśālī. What manner of place is this? in length and breadth it covers sixteen *yojanas* of ground; it has plenty of food, and is a very beautiful country. [The king of it]¹ possesses the eight supernatural powers, he has mastered the science of many books on magic, he has great majesty; such is the king that is enjoying this power in utmost happiness, by virtue of the merits of his former existence.—On hearing the Holy One speaking² thus, the monks asked: Oh Teacher, oh Holy One! through the enjoyment of what karma has this king 696 such heroism, through the power of what karma has he such splendour? May it please Thee to tell us the cause of it at length.—The Holy One replied: Oh monks, I will tell you all the cause of it, listen!

This king has performed numerous meritorious actions in his former existence. He was in his former existence born as a ferry-man. At that time he stayed always on the bank of the river, being very poor, and suffering great need. While he was living thus, he one day reflected in his mind: Ah, what misery! to-day I am very hungry; to-day nobody is going out on business.—As no merchant was coming, and he could not get any ferry-hire, he was at a loss what to do, and he looked along³ the bank of the river. Somewhere, on the bank of the river, was at this time a pond. At this

¹ With *aśfaiśvryān* begins suddenly the description of the king.

² *dayaka-gūti* a rare form for °kā- or °ku-. See Intr., p. 8.

³ The proper meaning of *liśē(ṇ)* is "behind", "after"; *liśēṇ wonē* means "to go after", i.e. "to follow", "following the bank of a river" means "going along . . ."; *liśēṇ suoya* means "to look after a thing", i.e. "to follow with the eyes"; here "look along . . ."

spot a monk, in order to let his pupil undergo the ceremony of leaving the world, had built a stupa. At this stupa the children of the cow-keepers and shepherds used to sport, and, in sporting they had damaged it by loosening (?) the bricks in the interior of the stupa. As the ferry-man had nothing to eat and had grown very weak, he was moving along slowly. When he beheld the decayed stupa, he scrutinized it, and said : what wicked person has damaged this stupa ? ¹—And thinking that this stupa ought not to be deprived of its splendour like an old ² one, <he repaired it> ; in whatever spot it was damaged, be it that stones or bricks were wanting, there he put in bricks where bricks were necessary, and inserted stones where stones were necessary, rebuilt it where it was necessary to rebuild it, plastering it with clay ; and thus the ferry-man restored it to its former splendour. Having completed this, he went along the bank of the river towards his home ; and sitting in his hut, he pondered in silence why he had gained no food this day.

While he was sitting so, three hundred merchants came to the bank of the river, with intention to cross the sea and go out on business with their stores of wealth. And the merchants called the ferry-man and said : Oh ferry-man, we have come, all of us, to cross the sea ; ferry us over quickly !—On hearing this, the ferry-man replied : Oh . . . ³ the merchants said : Oh ferry-man, we are a caravan of three hundred merchants ; receive the customary ferry-hire, and ferry us over safely !—And the three hundred merchants, calculating copiously (?), ⁴ gave ferry-hire to the ferry-man ; some gave garments ; some, victuals ; some, goods. The ferry-man in great joy ferried the three hundred merchants over the water ; and on reaching the other bank, he disembarked them. Then the ferry-man thought : now I have

¹ *khaṃsū* must stand for *kha*², *khas*² (Wb.).

² *jāth* = *jyāth* (error ?).

³ The omitted words may have run thus : " oh merchant, who are you, where are you going ? "

⁴ The meaning of *lyākh yāya*, which I have found but a few times, seems to be " to estimate, value " ; but *hisāpan* I cannot explain ; my translation therefore is mere guesswork.

plenty of all things ; now I am quite happy. So he thought. That is the story of this.

Oh monks, having died one day, this ferry-man is now enjoying royal dignity as the king Ratnadhvaja in the town of Ayodhyā, which is <also> called Vaiśālī. As a fruit of the merit of having repaired what was decayed, he has become so beautiful, and having put off his human form, is endowed with such valour. Thus Śākyamuni spoke. Thereupon the monks said : Oh Holy One, blessed art Thou. Now we do believe. This king is worthy to be praised. Tell us, please, what is the majesty of this king.—On hearing this, the Holy ^{71a} One said : Oh monks, the king Ratnadhvaja governs his country with justice, protects his people, spreads abroad the tale of his renown, and secures the districts and villages with nyāya and nīti. Further he gives alms to the mendicants. And I shall tell you more, listen ! Once, when the king had assembled his council, an ill-behaved monk, who had heard about the king's renown, came into the assembly-hall. What was this monk like ? one of his feet was crippled, he was suffering from leprosy, and was despicable and disagreeable to behold. Such a monk came, gave the king his blessings and said : . . . Thereupon the king asked, on beholding this ill-behaved monk : Oh monk, whence do you come ? how has your foot become crippled ?—The monk replied : Oh great king, I am the son of a monk, and wandering from land to land begging, I heard the tale of your renown and came hither, oh great king. My foot has become crippled as a fruit of my former existence, and my body has become full of leprosy.—On hearing this, the king said : Oh monk, since ^{71b} you have gone through the ceremony of leaving the world, how has your body become like that ? Are you an ill-behaved or a well-behaved monk ? On seeing you, I was highly astonished. Oh monk, you have told me you are a monk ; <but> you have no bowl, and no staff ¹ ; what has become

¹ In a manuscript in the University Library of Cambridge (Pāpaparimocana, Add. 1276), we find in the Nevārī commentary the word *kpiṣṣārīkā* as explanation of *bhājanam*, the bowl of the bhikṣus. Sylvain Lévi (l.c. ii, p. 30) has *khikkhari*, Hodgson (Essays on the language, etc.) *kshikshari*.

of them ? (where have they gone ?).—On hearing the king's word, the monk replied : Oh great king, I have neither staff nor bowl. May it please you to have pity upon me, and give me staff and bowl as a present.—On hearing his words the king said : Oh monk, do not be so ill-behaved ; conduct yourself, improving your behaviour and character. I will give you bowl and staff.—And the king presented the monk with staff and bowl, and gave him clean things to eat and drink. (That is the story of this.) Thereupon the feet of the monk straightened themselves, and were no longer crippled, and the leprosy left his body, merely through seeing the king Ratnadhvaja. When the monk saw that his feet were no longer crippled, he rejoiced greatly and having blessed 72a the king, he went away again.

Thereupon every one who was sitting in the assembly-hall was greatly astonished, and, turning to the king, they said with deference : Oh great king, we are astonished. Your body is certainly a body of merit, a mine of righteousness. Merely through seeing you this monk became able to move his leg. And having become able to move his leg, he went away in great joy. Blessed are you !—On hearing this, the king thought : What a wonder, what a marvel ! Did this monk come to impose on me, being ill-behaved, and pretending only to be lame and to be suffering from leprosy, or did he come in his true condition ? I know not ; I am in great doubt about it. Thus he was reflecting.

At that time the bhikṣu Kāśyapa turned to the Holy One and asked : Oh Holy One, the ill-behaved monk who came into the assembly-hall of the king, did he come under the disguise of a monk, or was his condition really so ? may it please Thee to tell me how it came about.—On hearing the word of the monk, the Holy One replied : Oh bhikṣu, I will 72b tell the connection, listen ! This monk did not come in disguise, he came in his true state to the assembly-hall of the king, to beg. Oh bhikṣu, merely through seeing the king the monk became able to move the leg which he could not move <before>. Such an embodiment of righteousness is this

king.—On hearing the word of Śākyamuni, the bhikṣu replied : Oh Holy One, I am wondering very much how the foot of a monk who has renounced the world could become crippled, how he came to be disregarded ; how this monk, merely through the sight of the king, became able to move his leg. This king is neither a god, nor a Tathāgata ; how has he got such a power ?—The Holy One said : Oh bhikṣu Kāśyapa, listen !

Once there was a village, Viṣamā by name. In this village lived a wood-cutter.¹ What was he like ? he was stupid and conducted himself badly ; he was very haughty and without righteousness. This wood-cutter had a mother, and he maltreated her every day ; and while he gave his mother but 73a little to eat and to drink, he himself² ate very excessively. Under these circumstances, the wood-cutter one day caught his mother with the left hand and beat her with a shoe ; and as his mother could not bear the pain, she looked into her son's face and said : Oh son, why do you beat me with a shoe without cause ; what wrong have I done you, what have I attended to badly, what improper work, what unsuitable thing have I done ? I have not wasted anything in this house ; you have punished me without cause. Speaking thus she lamented loudly. Thereon the wood-cutter retorted with a very angry voice : Oh mother, don't remain in my house, get out ! go where you like ! With these words he turned her out. On hearing the improper words of her son, the mother said : Oh son, now you are telling me not to remain in your house, and to get away ! Oh son, where shall I go, where shall I live ? You are my only hope.³ Don't speak thus to an unhappy old woman like me ; I am a woman, who will protect me ? But as you tell me not to stay in this house, I shall go to my own house.—And she walked out and 73b went to her own house. Thereupon the wood-cutter thought

¹ *bo-si* and *kāṣṭhahāri* are synonymous.

² *thawo* for *tham*.

³ The word *āsā* is always spelt *āsā* in this MS. Likewise we find here and in other MSS. *śrāp* for *Sa. śāpa*.—*āsā* and *bhalaśā* (or 'lo') are synonyms.

in his mind : now this wretched mother of mine has gone to her house, now, being alone, I shall live in happiness and joy. With such reflections the day passed. Through the sin of having used his mother ill, food became hereafter scanty in the wood-cutter's house, and as he day after day had nothing to eat, he suffered great distress. Moreover, one of the feet of the wood-cutter became crippled ; his body became infected with leprosy, and, when he became infected with this disease, he was no longer able to carry on his profession and earn his livelihood, and thus he became very poor. In this condition he reflected in his mind : woe, woe is me ! what shall I do ? I have been infested with such a disease ; my mother has gone to her home. I am not able to carry on my trade and earn my food. Now, as I am in this condition, I cannot see what will become of me. Now I will turn monk and go about begging alms. Thus he reflected, and left his house.—So spoke the Holy One and continued : Oh bhikṣu, in this way, because of the sin of having maltreated his mother, he became an ill-behaved monk, and lived after the manner of a beggar, and, with a crippled foot and his body attacked by leprosy he suffered misery. He did not come in disguise, he came in his true state. Thus he spoke. On hearing these words, the bhikṣu Kāśyapa said deferentially to the Holy One : Oh Holy One, after having listened to Thy tale, we do believe. On hearing this, the Tathāgata said : Oh bhikṣu, the king Ratnadhvaja is of a very religious mind. Thus spoke the Holy One.—This is the story of that. 74a

Again the king Ratnadhvaja reflected in his mind : living here in the enjoyment of sovereignty is quite useless. I will—in the north, in a woodland district, is a country of Buddha—thither I will go. Thus he reflected. And having taken counsel with his wives, sons, and daughters, and having instructed them in the discharge of all official duties, he set out on his journey, facing the north, with intention to go to the country of Buddha. While he thus was driving on his carriage Ratnaprabhā, he came to a certain place. There he beheld a channel which held no water. On seeing it he

investigated. At this moment, merely because the king looked at it,¹ pure water began to flow. On seeing this, the king became highly astonished : oh wonder ! what a marvel ! before, water did not flow, now, the channel is beginning to flow. So he wondered. Then the channel uttered these words : 74b
Oh great king, because the tube in the interior of my body had been broken, water could not flow ; now, as soon as I set eyes upon you, my delight which had been utterly destroyed was no longer destroyed,² and the water flowed. Therefore, blessed are you, the embodiment of merit.—On hearing this, the king said : Oh channel, I do not understand how this has happened because of my being an embodiment of merit.—And he spent this night there. On the next day he went to another place,³ having taken a bath and performed the morning rites and the libations to the souls of the departed.

While he in this way was crossing many mountains, he reached a great impervious forest in a certain country. There the king beheld a tall wishing-tree. How was this tree ? it was very delightful, and yielded manifold fruits. At another spot was lying a wishing-tree, which was uprooted and fallen and withering. On seeing this, the king resolved to pass the night under this wishing-tree, and he sat down beneath it. Then the king said : this wishing-tree is uprooted and fallen ; and he investigated it. At this moment, the tree, which had 75a
fallen down, joined again, put on leaves as before, and became full of fruits and blossoms, merely at the sight of the king. Then the wishing-tree said to the king : Oh great king, at the mere sight of you, I who was benumbed, have regained my consciousness. Oh king, you have united us two, husband and wife. Blessed are you, the embodiment of righteousness.—The king replied : Oh wishing-tree, I know not if this has been achieved through the power of my righteousness. So he said in his astonishment.

¹ *sva jak svayā* is a singular reduplicated form.

² The passage is rather obscure, and the translation uncertain.

³ *sthāy* is a "hypercorrect" form for *thāy* (from a Hindī dialect), formed after the analogy of *sthān* (Sa.): *thān* (Hi.).

At this moment three brahmans appeared. What were they like ? one was blind, one was suffering from leprosy, one was an ordinary one.¹ Those three brahmans appeared before the king. On seeing them, the king welcomed them : Oh brahmans, where are you going ?—On hearing this, the brahmans replied : Oh king, are you faring well or not ? We have come with this intention : having heard about the great righteousness of the king Ratnadhvaja we have come into his presence. Thus they greeted him. At this moment the brahman who was blind regained the sight of his eyes at the mere sight of the king ; and the one who was suffering from leprosy was freed from his disease. Thereupon they spoke to each other : Oh friends, what a wonderful thing ! How have you regained the sight of your eyes ; how has he who was suffering from leprosy, got rid of his disease ? This man is no human being, that your two bodies have become cured (cleaned) merely through greeting him. It cannot be, oh friends ; let us ask him carefully. Having said so, the brahmans asked : Oh man, where have you come from, of what origin are you ? you must tell us according to the truth.—On hearing their question the king replied : Oh brahmans, it is a great wonder ! I know you, how can you say that you don't know me ? I am a king, Ratnadhvaja by name.—On hearing the king's word, the brahmans rejoiced, and, blessing him, they said : Oh great king, may success and victory attend you, may welfare and happiness always be with you. Thus they blessed him. Thereon the king said : Oh brahmans, it looks as if we have met here by appointment.—And giving them alms to the best of his power he dismissed them. The three brahmans accepted the presents, and went away again.

Then the king reflected : all these happenings have convinced me to-day, now I have no more doubt. Oh wonderful ! what a karma, what good fortune have I !—and having passed one night under the wishing-tree, he started on the next day to go to the country of Buddha.

¹ i.e., neither sick nor deformed.

And he reached the country of Buddha in a moment. There he beheld a stupa, called Vimalaprabhā. What was this stupa like ? it was very delightful, very tall, and so beautiful that one never grew tired of gazing at it. Having performed acts of praying, penance, and meditation according to custom, he stayed by the stupa in attendance upon it ; and having performed all sorts of worship, he offered a parasol. Having completed this, he squatted down in the attitude of meditation and became manifestly the Tathāgata Ratnākara. That is the story of this.

After that Śākyamuni, the Holy One, said to the bhikṣu ^{76b} Kāśyapa : Oh bhikṣu Kāśyapa, the king Ratnadhvaja has through the merit of having repaired a decayed stupa, manifestly become a Tathāgata ; therefore the repair of what is decayed <brings> the most excellent results, so you ought to tell mankind in this world. Thus the Śākya-lion, the Tathāgata, spoke. On hearing this, the bhikṣu said deferentially : Oh Holy One, oh Tathāgata ! after having listened to Thy word, we do believe ! Blessed is the king Ratnadhvaja, he is the embodiment of great merit, a treasure of righteousness. With these words they worshipped the Holy One, bowing down to his lotuslike feet, and departed each to his dwelling.

VI

THE HOUSEHOLDER NIDHANA AND HIS WIFE

Again the Śākya-lion, the Tathāgata dwelt in the country of Kāśī, which is called Vārāṇasī. In what manner did he dwell ? he was surrounded by innumerable bhikṣus ; further he was worshipped, honoured and adored by untold Bodhisattvas and disciples ; by gods, Nāgas, Yakṣas, Gandharvas, demons, Garuḍas, Kinnaras, and Mahoragas.

At this time there was in a certain region a village ; in this village was a householder, by name Nidhana. This house- ^{77a}holder was very poor, and he had a wife, and she, too, was very poor. And in order to gain wealth, they tried many

sorts of occupations ; but though they thus attended to their occupations, they acquired no wealth. As they did not succeed in this way, they devoted themselves to farming¹ ; the soil, however, yielded no fruits. Then, as they failed to earn anything, whatever they might turn to, and could get nothing to eat at all, and as they could not make a livelihood by eating what they might beg from their friends, the householder Nidhana thought : oh misery, what sin have I committed that, as a fruit of it, every occupation I enter on is without result ; that I can gain no food. What shall I do now to earn my livelihood ? Thus he reflected in his mind, and said to his wife : Oh my beloved wife, we have done many sorts of work, and suffered hardship ; nevertheless we are not able to earn our livelihood ; what shall we do to gain our food ?—On hearing his words, the woman replied : Oh husband, what shall we do ? Unless the Supreme Being grant it, and unless it is our fate, it is useless to return to our former occupations. To whom providence has so decreed, 77b he can accomplish nothing ; whose fate is so ordained he will not succeed in whatever occupation he may take to. Oh husband, I know not what sins we have committed in our former existence.—The householder replied : Oh wife, we have tried untold occupations to gain our living ; in spite of all, we have nothing to eat. Now I cannot see how we can continue in this way ; let us now enter the service of a king !—and they started to go to a king named Puspaketu in the town of Kanakavati ; and having arrived at the town of Kanakavati, they went to the king's palace. There the householder Nidhana bowed down to the feet of the king and said : Oh great king, I have come to enter your service ; may it please you in your kindness to take pity on us.—Thereon the king said : Oh man, where do you come from, of what origin are you ? I do not know you.—The householder Nidhana replied : Oh lord, great king ! I am no one else : I am the

¹ In the text, the Nevāri word for farming (*hmū-jyā*, lit. "digging work") is explained by the Sa. word. It might be translated "farming, which is called agriculture".

head of a guild in the village Supradā in the country of Kāśī, which is called Vārāṇasī.—Oh lord, great king! having heard the rumour of your renown, I have come hither.—The king said: oh excellent man, it is granted! stay!—On hearing this, <the householder> said: Oh lord, great king! may you always be victorious. When you wage war, I shall be a commander. From to-day I shall attend upon you.—And husband and wife enjoyed happiness, attending on the king.

When four days had passed, while they in this way were doing their service, the buffaloes which had been bred in the king's palace, and which were very fine and yielded much milk all died. After four days more, two horses, which possessed all good qualities and were the pets of the king, died suddenly; and again after four days a necklace of pearls which was much cherished <by the king>, disappeared. As in this way, so many things were lost, the king Puspaketu thought in his mind: 'Tis strange! why did the buffaloes <I> had bred, die so suddenly? in the same way, why did the two horses die, that were dear to me as my life? in the same way, why has this very fine necklace of pearls disappeared?—reflecting thus he called the door-keeper, and said: Oh door-keeper, summon an astrologer! so he ordered.—The door-keeper went to the astrologer and said: Oh astrologer, the king Puspaketu has sent me to order you to appear before him; come!—On hearing this, the astrologer replied: Oh servant of the king, as the king has ordered it, I shall come. Go you <in advance>!—The servant of the king went to the king's palace, and said: Oh great king, according to your order, I have summoned the astrologer. With these words he placed himself there. At this moment the astrologer arrived and, bowing down to the feet of the king, he said: Oh great king, here I am; what order have you to give?—Thereupon the king replied: Oh astrologer, it is nothing but this: through the influence of what cause, through what enemy have two of my milch buffaloes died, though nothing was the matter with them? Further my two

pet horses have died ; and in the same way, a very valuable necklace of pearls has disappeared. For what cause have these misfortunes happened ? therefore look carefully 79a through your compendiums of astrology . . . So he ordered. On hearing this, the astrologer looked through the compendiums, using his skill, and replied : Oh great king, it is nothing but this : it cannot be laid to the charge of the guardian of the house, nor to that of an evil-minded person (it is not through the fault . . .). I will tell you the cause of these adversities : Oh great king, a very sinful person has entered your palace and is living there ; through the influence of this person have these adversities happened.—On hearing the astrologer's tale the king was convinced and, manifesting his devotion, he said : Oh judge of fate ! You must tell me every remedy that there is—the astrologer replied : Oh great king, as for the remedies : you need not worship the planets, you need not give alms, you need not do anything but this : you must not suffer this sinful person to remain in your palace ; as soon as you have sent him away, these misfortunes will cease.—On hearing this the king wondered greatly, and putting faith in the astrologer's words, he gave him presents, and dismissed him. That is the story of that. 79b

Then the king called the minister and said : Oh minister, hear my order ! those two, husband and wife, that are in my palace as servants, you shall give them notice, and in such a manner that it shall not hurt them in their hearts, you shall send them away from my palace ! do not tarry !—On hearing this, the minister asked : Oh great king, I do not understand the reason of this.—The king replied : Oh minister, do you not know the strange reason of it ? Two buffaloes which had been bred in my house have suddenly died ; also two horses have died ; and my necklace of pearls has disappeared. These misfortunes have happened on account of this sinful servant. Thus the astrologer has told me. Therefore take those two inauspicious persons out of my kingdom and bring them into the country of another king. Do not hesitate !—On hearing this, the minister said :

My Lord, great king ! all right ! truly I will act according to your order !—Thereupon the minister sent for the householder Nidhana and his wife and said : Oh householder, where did you come from ?—The householder Nidhana replied : ^{80a} Oh minister, I am from no other country : I have come from a village Supradā in the country of Vārāṇasī ; I am by profession a guildmaster.—On hearing this, the minister replied : Oh man, it does not become a man like you to be in the service of others ¹ ; no good will come of your remaining here ; go to your country !—And he gave him some presents and paying him reverence, sent him out of the country.

Thereupon the householder Nidhana and his wife started to go to their country. On the road the householder reflected : 'Tis strange ! how unlucky am I ; I can never succeed in anything I undertake. Could my wife do anything ? It cannot be as it is ; I will speak to her. Thus he reflected, and said : Oh wife, what shall we do now ? We do not succeed, wherever we go.—The wife replied : Oh husband, what can I do ? I am a woman.—The householder said : Oh you low-caste woman, you wicked woman ! it is for your sake that I have suffered so many adversities ; I have done untold kinds of work, but, nevertheless, I have gained nothing. Oh ^{80b} low-caste woman, I cannot support you ; begone where you will ; I shall go where I will.—On hearing this word of her husband, she said, her eyes swimming with tears : Oh husband, why do you speak such unbecoming words ; what wrong have I done you ? Where shall I go, where stay ? In obedience to your word I left my home, and came hither. Oh husband, do not utter such words, please. My place is with you ; what food you take, that shall I take ; are you suffering misery, I shall suffer misery ; are you enjoying happiness, I shall enjoy happiness ; whatever your course, that shall be my course. Oh husband, please do not utter such a word !—The householder retorted : Oh inauspicious woman ! to-day I am really unable to support you ; go where you will ! It is useless to-day to quarrel without end ; I have

¹ For *sewāyāo* see 237.²

formed a wish to get rid of you, stay not, be gone ! So he said. On hearing his words the wife replied : Oh husband, why do not you feel pity for me ? speak not of leaving me on such a desolate road. Oh husband, make no other proposal : let ^{81a} us go to our home without delay.—Quarrelling with each other thus, both husband and wife started from this place. While they were going so, the sun set. Then husband and wife took their rest under a tree. As the third watch of the night drew near, the householder Nidhana thought to himself : I cannot stay here. This wife of mine is inauspicious ; that is why I have suffered failures. Further, though I brought food and other things many times, nothing is left. Therefore I am resolved to leave this woman here and go alone to another country. After such reflections and when his wife had fallen asleep, he arose and went off alone. And when he had walked some way, the sun rose.

Upon the approach of daylight the woman who was lying under the tree awoke and looked around her ; unable to see her husband and being alone and at a loss where to go, she began moaning and said : Ah ! my husband ! why have you deserted me ; what wrong have I done you ? Leaving me thus in a deserted place, where has my husband gone ? While she thus was calling on her husband, <she continued :> why have you deserted me ? ah, ah ! husband ! there is nothing at all ¹ to eat, nothing to drink, nothing to adorn you with, nothing to put on ! While she thus was thinking ^{81b} of her husband, <she continued :> where have you gone, leaving me in such a place ? Oh misery ! all people will call me a beggar, a pauper, and will despise me. Oh fate ! so unlucky <am I>. What sin have I committed that I must suffer such misery ? My life as a woman is futile ! Thus she wailed, pressing her hands against her forehead. Again she lamented ; beating her breast ; and like a tree uprooted and fallen, she fell to the ground, and, shedding streams of tears, she wailed. Again she wept, pressing her hands and

¹ For *ma dhāyā* see Wb. sub *dhāyan*.

feet against the soil. And when she could not bear it any more, nor open her lips again, she fainted away.

At this time an ascetic came to this place. When he beheld the woman lying there in a fainting fit, he asked <himself> : who is this woman that is lying in such a desolate place ? and he went to the spot where she was and said : Oh woman, ho, ho ! Why do you not open your lips, lying there like one dead ? who are you, what are you doing at this place ?—On hearing this, the unconscious woman regained her consciousness and said : Oh mendicant, what shall I say about my ill fortune ? I am no one else : I am the wife of a merchant, 82a Nidhana by name. On this spot both of us, husband and wife, were taking our rest ; and I was quite exhausted. Meanwhile my husband left me and went away. Oh ascetic, where shall I go now, what will be my fate ? where shall I go ? show me the way a little !—The ascetic replied : Oh woman, why has your husband left you ? where has he gone ?—The woman said : Oh ascetic, it is nothing but this : as we were very poor and could earn nothing, though we did many sorts of work ; and as we failed in whatever we undertook, we went to the king Puspaketu to enter into his service. But after the lapse of twelve days the king sent both of us away, having learnt some unfavourable news. So we went out of the town of Kanakavatī. Then my husband left me, while I was asleep, thinking me an inauspicious woman.—Oh mendicant, I do not know you, where do you come from ? where is it your intention to go ?—On hearing this, the ascetic said : Oh woman, I am living at the meeting-place of Gautama the Tathāgata, in the country of Kāśī, which is 82b called Vārānasī. From there I am travelling this way to go to the river Nairāṅjanā to bathe.—The woman said : Oh ascetic, what sin is it as a fruit of which I have become so unfortunate and poor, and have been deserted by my husband ? Oh mendicant, what help is there for me ? have the kindness to save me.—The ascetic replied : Oh woman, where is your home ? who is your father, who is your mother ? have you parents or not ?—On hearing this, the woman said : Oh

mendicant, I have mother and father <still> : I have kinsmen. But in my great shame, I dare not¹ go home. Oh ascetic, without a husband it is vain to remain alive, my youth is useless. Being such an embodiment of sin it is useless to be alive, death alone pleases me.—On hearing this, the ascetic replied : Oh wife, certainly there are means to help you ! If you wish to be united with a husband, I will bring you into contact with an excellent man.—The woman said : 834
Oh mendicant, I feel not the faintest desire² to be united with any other man but my former husband.—The mendicant replied : Oh woman, blessed are you ! I have tested your heart.—Do you wish to hear the cause of your misfortune, let us go to Gautama, the Tathāgata.—And in great compassion for her, the ascetic took her with him to the country of Kāśī, which is called Vārāṇasī.

In due time, resting in several places, they reached the country of Kāśī, which is called Vārāṇasī, and went to the place, where Śākyamuni the Tathāgata held his assembly, and stood apart. Then the ascetic called the bhikṣu Kāśyapa and said : Oh Kāśyapa, listen to my word ! It is nothing but this : I have heard the full account of the misfortunes that the woman I have brought with me has suffered. Therefore with deference ask the Tathāgata Gautama as to the cause.—On hearing this, the bhikṣu Kāśyapa rose from his seat, raised his right hand, knelt down on his right knee, clasped his hands, and bending his head down to the lotus-836
like feet of Śākyamuni, he paid homage to him, and, looking into the lotus-like face of the Holy One, he said with deference : Oh Holy One, why has this woman suffered such misery ? may it please Thee to tell me the cause of it.—On hearing this humble question, the Holy One answered : Oh Kāśyapa, tell me about the misfortunes which have befallen this woman ! —Kāśyapa said : Oh Holy One, I will tell you the story of

¹ The proper meaning of *chālē* is "to like" (cf. Tib. *gcag-pa*, Vāyu *chhānto* "to love"); *ma chālē* is used with the meaning "to dare not" ("I do not like to do a thing" > "I dare not do a thing").

² Is *bācā* error for *bāñchā* ?

the misfortunes of this woman.—There was a householder, by name Nidhana, living in a village called Supradā; this woman was his wife.¹ Being very poor they were not able to get vegetables for food, though they attempted many occupations. While they thus were suffering want, unable to earn anything—there was in the town of Kanakavatī a king, Puspaketu by name. This king is just and full of pity. Husband and wife agreed to go to this king to enter his service and started. And the householder lived there, attending upon the king. Then after four days, two buffaloes which were very dear to the king died; again after four 84a days, two horses died; after four days more, a necklace of pearls which was kept in a room was lost. So when the king had learnt this unpleasant news, and as the compendiums of astrology proved that those two, husband and wife, were inauspicious, and that the adversities had happened after they had entered <the palace>, the king, supposing them to be servants of Kāla, turned them out of his house. As they were not suffered to remain in the king's house they set out to go back to their country. Meanwhile the sun set, while they were on a deserted road. The husband of this woman then reflected: it is because my wife is inauspicious that I have had such misfortunes. Now we will rest here for the night and, as soon as my wife has fallen asleep, I will leave this inauspicious one and fly.—And in accordance with his reflections he left her.—Oh ruler of the earth, Holy One, this is a great wonder! As a fruit of what sin has she suffered the pain of being deserted by her husband? May it please Thee to tell me the cause.—On hearing the word of Kāśyapa, the lord of the world, the Holy One replied: Oh Kāśyapa, the 84b wonderful cause is nothing but this; I will tell it, listen!

Once upon a time lived a merchant, by name Viṣama, in a country called Kapota. He had a younger brother, Subhadra by name. Their parents had grown old. Now the

¹ The text is corrupt. It may be restored thus: *thwoyā kalāt: thwo strī [jula: thwo-kma strī puruṣ ni-kma] julasām: tao-cotan . . . dūḥkhaṃ kha* has by mistake been inserted from the foregoing line in the MS.

merchant Viṣama was earning wealth with great skill ; but though he thus was earning wealth, he had neither wisdom, nor discretion, nor consideration. Further, not letting himself be guided by his parents, he took upon himself the guidance of the house, and had it his own way. Later on, after the younger brother had grown up, the merchant Viṣama one day displayed highhanded conduct towards his parents and said : Oh mother, oh father ? I have by my efforts in carrying on commerce gathered riches <to an amount of> thirty thousand ; what work are you going to do, husband and wife ; what wealth have you acquired ? Oh parents, all the riches in this house belong to me ; you are enjoying happiness through the wealth I have acquired. Thus he reproached his parents. To this his father replied : Oh son, you are the support of your father ; do not speak like that. I am old ; 85a what energy can I manifest to-day ? Be indulgent !—The son retorted : Oh father, I cannot give you anything to eat or drink ¹ or to put on (?).²—On hearing this, the father kept silence. Then the mother said to her son : Oh son, what are you saying ? Speak friendly words ! Oh son, no other dharma is like the word. On hearing your overbearing words, your father has his eyes filled with tears, on hearing the words his son has uttered. Don't speak such heart-rending words !—On hearing what his mother said, the son retorted haughtily : Oh mother, you have spoken very skilfully ! What wealth has your husband acquired ?—The mother said : Oh son, we are old now, and it does not become you to speak like that. During your boyhood, I nursed you and protected you, not to speak of eating and drinking. To-day it is impossible to imagine (see) all the hardships I have suffered.—Oh son, don't speak like that about your father and mother ; the sin will cling to you ! In this world nothing is superior 85b to father and mother. No other moral conduct is equal to the honouring of father and mother ; no other sin is so

¹ *tonkē* for *tonakē* (from the spoken language ? *tonakē* > *tonkē* > *tonkē* ?).

² This is the most suitable meaning.

terrible as that of wronging father and mother. Do you not know that you have to take care of us both as best you can ? Father and mother are the support of the sons ; the sons are the support of father and mother. Oh son, know you not that this is so ?—The son retorted : Oh mother, I want no mother, I want no father ; I cannot take care of you ; do some work and live thereby (and eat) ! So he said ; and without listening to his parents' words, he collected all the property, stored it in a room, and locked and sealed it. After this his mother was smitten with grief, her face grew gloomy, her eyes streamed with tears, and she was plunged in misery. The father then said, looking in the face of the son : Oh son, after you have spoken thus, while you are doing services in the house (?),¹ what shall I say ?—And both parents, husband and wife, did nothing but sigh and moan, their eyes streaming with tears.

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Now when the younger son, Vasubhadra, beheld his father and mother lamenting, he said to his elder brother Viṣama : Oh brother, what have you done that our parents are weeping ? Don't show disrespect towards our parents !—The elder brother Viṣama replied : Oh brother, what have you come to tell me ? I cannot take care of your father and mother. Mind your own business (sit alone), and I, too, will mind mine ; do what you like, and I will do what I like.—On hearing the words of his elder brother, the younger brother Vasubhadra gave no answer, but reflected in his mind : why should I talk <more> with him ; how can I leave my parents ; how can I let them be without food ? I will certainly take care of them. So he thought. From this time the elder son Viṣama gave his parents nothing to eat and drink ; and, as they had nothing to eat, their faces lost their brightness. Then the parents took counsel together, and the wife said : Oh husband, what work shall we do to get our livelihood ; what occupation shall we begin, to get something to eat ?—The husband replied : Oh dear wife, 86b what shall we do ? I have indeed grown old, and cannot go

¹ *chen error for ches ?*

about trading, and who will come hither to do business with me? What shall we do? one of our sons has deserted us.—Oh wife, if you would undertake sewing¹ (?) cotton-clothes, you could earn some little food for to-day; but how shall we live without eating anything? If there is nothing to eat, it will be best to die.—The wife said: Oh husband, I am old; how should I do work? I cannot see with my eyes. I have no other wish but to die. Thus husband and wife spoke with each other. Meanwhile the younger son Vasubhadra, remembering his parents, went to his father and said: Oh father, have you nothing to eat? What shall I do? do not be afraid.—The father replied, his eyes streaming with tears, and looking in the face of his son: Oh son, we have nothing to eat to-day. What shall we eat? your elder brother has stored away in a room all riches, all victuals and drinkables, 87a and has locked it. What shall we do? your elder brother has deserted us. You are the only hope of me and your mother. We have grown old and cannot work. Oh son, you at least must not leave us!—Then the mother said, weeping bitterly, and looking into the face of her son: Oh son, your brother has no care for us; will you at least care for us? so I am <thinking>. Your brother has neither pity nor charity; we put our hope and trust in you; you alone must help us.—On hearing this, the younger son felt great compassion, and said: Oh father and mother, do not be afraid! What can I do now? I am still a boy. But, oh my parents, I will not desert you, and though² I cannot give you abundantly to eat and drink, I am willing to take care of you to the best

¹ *phe-jyā* is a compound like *co-jyā* "painting work", "citrakarma", from the verb *coya* "to write, paint" and *jyā* "work". But what is *phe*? We have a verb *phenē* "to tear asunder" and *pheya* "to lick", but neither of these meanings is suited here. We find, however, in the cognate languages a root of a similar form with the meaning "to sew", e.g. Tib. *sbrel-ba* "to stitch together, to sew on"; Bāhingya *phyéro*, Vāyu *piko*, both with the meaning "to sew"; and I think we may connect the Nev. root *phe-* with these verbs.

² *phatasānam* = *phatasām*; a connecting link between this form and the old **sanwom*.

of my ability.—What am I to do now ; what shall I say about my brother ? To-day he has alleged that all the wealth belongs to him, and has stored it away ; to-day my elder brother has become a rich man. But nevertheless, do not despair ! Thus he inspired them with hope. On hearing this, his parents said : Oh son, blessed are you ! to-day our lives have been spared through the hope we put in you ; and while in this way these three, father, mother, and son, were gathered together deliberating, this day passed. And while the younger son thus in hardship was taking care of his parents as well as he was able, four, six months passed by. That is the story of this. 87b

Thereupon the Holy One spoke : Oh bhikṣu, Kāśyapa, through the power of this meritorious action, the younger son Vasubhadra, a merchant's son, became a king in the town of Kanakavatī, under the name of Puṣpaketu, and enjoyed in great happiness the possession of sovereignty. This king was in a former existence none other but myself. And, oh Kāśyapa, the elder son, the merchant Viṣama, became the son of a merchant, Nidhana by name.¹ Through the sin of having wronged his parents and shown them disrespect, this merchant Viṣama has become very poor, and, though he has undertaken all sorts of work, has not been able to gain anything, and has failed, wherever he went ; by all people he is called the servant of Kāla, and after his death, he will be born a Rākṣasa.—Oh Kāśyapa, this woman was the wife of the merchant Viṣama, and, moreover, having been the wife of the merchant Nidhana in a former existence, the merchant Nidhana had to be separated from her on account of the sin he had committed. Therefore, oh Kāśyapa, whoever wrongs his parents, he shall fare even as the merchant Viṣama. Thus spoke the Holy One. Thereon the bhikṣu Kāśyapa looked in the face of the Holy One and said : Oh Holy One, blessed art Thou ! now I have learnt it ; as a fruit of such evil deeds the householder Nidhana has suffered 88a

¹ According to the foregoing he became Nidhana himself.

great misery. Being thus informed the bhikṣu Kāśyapa sat down on his seat.

Thereupon, when the woman had heard the Holy One's word, she thought : ah, ah ! having committed a sin yesterday, you must to-day suffer misery for what you have done. What am I to do now ? No ! Unless I pay reverence to the Holy One, I cannot see how to obtain happiness. Thinking so, she gathered many kinds of flowers that were blooming in this garden, which was like the Nandana-wood, and she offered them to the Holy One, circumambulated him with reverence, and, bowing her head down to the earth in front of the Holy One, paid him homage, and asked of him with deference : Oh Holy One, I have drunk of the amrita-water, 886 which are the truthful words I have heard from Thee. Oh Supreme Lord, I am free from karma ; my husband has been suffering this misery as a fruit of such a karma. As for me, oh judge of morals, of what sin of mine is this the fruit ? may it please Thee to tell me how it is.—The Holy One replied : Oh woman, there is not a single kind word that your husband, in his former existence ever spoke to his parents, not a word but gave them pain ; in his haughtiness he spoke only harsh words. Therefore, oh woman, being united with your husband, you must suffer great distress, and become separated from him. You have a small germ of sin still left. Moreover, your husband will die, after having been happy, and after having suffered great misery for three years,¹ after having . . . for three years, and after having . . .² for four years ; after his death, he will be born a Rākṣasa in an inaccessible wood for six thousand (?) years.³ After that he will be

¹ *da swo da* " three years " ; the first *da* is the proper word for " year " , the second is used as a class-word ; cf. *ratn swo gwol* " three jewels " , where *gwol* is a class-word for round objects.

² I cannot explain this passage : *phunāo* means " having perished " , *keñāo* may mean " having shown, or bound, or hidden " .

³ Is *khu ddhol* like ~ *dol* " six thousand " ; an alternative form with aspiration ?—or is *ddhol* merely a clerical error for *dvol*, as *dol* is spelt a few times ?—*barṣat* will be a contamination of *barṣ* = Sa. *varṣa* and *baṣat* (*bakhat*) " time " (see Wb.).

delivered from his sin. Thus spoke the Holy One. Thereon the woman implored the Holy One: Oh Lord of the Earth, ^{89a} I know not through what sin from my former existences I have fared so. Oh Lord, in this world of misery there is none to take away my misery and grant me happiness. May it please Thee to save me!—The Holy One replied: Oh woman, when you have been delivered from all your sins, you will be born in the heaven of the Thirty-Three as a heavenly maiden.—On hearing this, she said: Let it be so; Thy word will abide in my mind;—and she circumambulated the Holy One thrice, paid homage to him, bowing down her head to his lotus-like feet, and then she started from there to return to her home. This is the tale of that.—Thereupon the Holy One cried: Oh bhikṣu Ānanda and the rest of the assembly! You shall make known that nobody must inflict grief on his father and mother!

VII

THE LION AND THE GAZELLES

89b

Now once Śākyamuni, the Holy One, went to the garden Samantakusuma, followed by Kāśyapa and two hundred other monks, also by Maitraya, Vajrapāṇi and the other Bodhisattvas, and together with gods, Nāgas, Yakṣas, Gandhavas, demons, Garuḍas, Kinnaras, Mahoragas and other attendants, thus the Tathāgata went to the garden Samantakusuma. What was this garden like? many sorts of flowers were blowing there, it was full of various trees, and many kinds of birds; it abounded in fruits and roots; there were bakula-flowers and flowers of the coral-tree. When the wind touched the flowers, their fruits were scattered about, and filled the atmosphere. The bees that drank from the nectar of the flowers, reached of their own accord the heavenly Ganges. In the middle of the garden was a lotus-pond, in which were many lotuses of the sweetest scent, and it was very brilliant <here>. In the middle of the pond was a ^{90a} broad stone-slab, flattened so that it had become fit for sitting

on. At this delightful spot the tiger amongst the saints had gathered his meeting.

Moreover, while the Holy One was dwelling there, there was in a certain part of the world a country, *Samgama*¹ by name. There lived two brahmans, one of them called *Manah-śarman*, the other *Cittaśarman*. The elder brahman was married; the younger was versed in the Vedas, the sacred books, in mantra, tantra, and yantra, and in the art of making oneself invisible. One day they fell out with each other about some domestic affair. Thereon the younger brahman thought: it is useless to stay here, quarrelling with my brother. This world is idle, this body transitory; it is vain to live in this sensual world, what is called gain and profit is valueless. The wealth is not your own, this life is not at your free disposal, your wife is not your own, your sons and your household are not your own; in this whole life there is not one lasting thing.—Reflecting thus, he of his own free will abandoned all his property to his elder brother, 906 and the brahman *Cittaśarman* set out to go to a sacred grove. And resting at various places, now on the bank of a sacred river, now in a temple, now in a village, now in a wood, now in a land of Buddha, he went his way. While he was travelling thus, he beheld somewhere in the cavern of a mountain in a deserted forest, an immense herd of gazelles which had gathered there, and were crying and weeping with loud voices. On seeing this, the brahman *Cittaśarman* thought: Oh wonder, why are these weeping so loudly, why are they alarmed? But no! there is none here of whom to ask the cause; I will, however, stay here and watch them closely. What is the matter with the herd of gazelles; have they some trouble amongst one another? Using my magical power and rendering my body invisible to every one, I will stay here until I can explain this thing.—Reflecting thus he stayed in that place, his body being invisible.

Now a mighty lion was standing in the opening of the mountain-cavern, called *Gaṅgara* (?), and was watching the 91a

¹ Below 96a (end) the name is *Samāgama*.

weeping herd of gazelles. What was this lion like ? it was of great strength and valour, and of a terrible stature. On seeing such a lion, the whole herd of gazelles in the cavern took fright and wept bitterly ; some said : such is the condition of the world (? *samsāra*) ; some : we are doomed to lose our lives here ; some : our death is before us ; some : I have a child ; some : I have a mother ; some : I have a father ; some : I have a husband. Thus the herd of gazelles was weeping and lamenting and crying aloud ! On seeing this, the lion said : Oh gazelles, be not afraid, listen all of you to my word : you are <thinking>, eater and food <have met>, and you shall be eaten by me who am desiring food ; therefore, oh family of gazelles, you are lamenting. It is quite useless to weep and lament ; were I willing to harm you I could eat you all in a moment, so that not even a trace of you should be left. Therefore, pay attention to my word ! 915 To eat you at once, that is not my wish. Oh gazelles, take an oath that two of you will come to me every day. If you do not act in accordance with my word, you will, all of you,¹ come face to face with <the conditions of> your life. When he had said so, the leader of the gazelles went in great alarm to the lion, and, cautiously using soft words, said humbly : Oh lion, king of the wood ! we are your slaves ; long life is of no use for us.—It is, however, to no purpose to speak about it ; we, the gazelles, will come to an understanding about it and then we will certainly come <to you>. It will take but a moment, then we will come !—And the leader, the king of the gazelles, went to the herd, and said to them : Oh gazelles, don't weep, come hither, all of you !—On hearing his words, the gazelles all went to their king and asked : Oh leader, what are you going to tell us ; is there any help for us ?—The leader replied : Oh gazelles, there is no other expedient ; we have no hope of surviving. If our lives have

¹ Is *sakasyā* = *sakasayā*, gen. of *saka* for *sakal* ? Cf. fol. 129a (beg.). Then the exact translation would be "life will come before all of you". The meaning of this phrase is "you will come to see what life is like, how transient it is".

to last for a long time, not <only> for two or three months, this is the expedient (this is ready); this idea has struck me. 92a
 What do you think (what is in your mind)?—and he told the gazelle all that the lion had said.—The whole herd of gazelles replied: Oh king, advise us now what we have to do that we may lengthen our life a little, do so!—The king said: Oh gazelles, this is what you must do: if we every day give two gazelles to the lion we shall have some little time to live.—The herd of gazelles replied: It is well, oh leader, do so!—Having heard this, the leader made an agreement with the seven hundred gazelles, and went again to the lion to give him a full account of what had happened: Oh lion, king of the wood, I have come to an understanding with the herd of gazelles; now I will do as you have bade me. Oh lion, accept from to-day every day two gazelles; I will certainly bring them to you. Don't say please, three instead of two (?).¹—On hearing the word of the king of gazelles, the 92b
 lion replied: Oh leader of gazelles, do not be afraid! From to-day let not even one gazelle escape²; if you do so, I shall eat all of you <at once>. Take an oath!—The leader replied: Oh king of the wood, in truth I shall not suffer any one to fly to another place. So saying, the leader of the gazelles went to his abode, assembled all the gazelles and said: Oh gazelles, my attendants, now your life has come to an end in this way: I have made an agreement with the lion; from to-day not even one of us gazelles must go away, he said: should any one go away,³ he will eat all of us at once so the lion proclaims to you. Therefore yield to it! For this reason not even one must go away!—Therefore I shall bring you <to him>, beginning from the oldest.—On hearing the word of the lion, the oldest gazelle said: Oh king, it is not fitting to begin from the oldest; it is proper to begin from the youngest, to take all in succession from the youngest.

¹ Lit. "three of two".

² *bisekē* must be an irregular causative form of *biya* "to fly, escape" (*biya* ² Wb.); the regular form *biyakē* is found below.

³ *onsā* for *onasā*; a form from the spoken language? Cf. *tonkē* in note 68.¹

On hearing the word of the oldest gazelle, the young gazelles replied : . . . (Sanskrit) . . .—Oh aged ones, how can that be proper ; though you are old, you have no wisdom. Life is useless for you who have grown old ; life is necessary for the young ones. Why do you wish to have the young ones killed first ? If we begin from the oldest, life will be lengthened a little for the young ones ; moreover, if we begin from the youngest, the life of our leader will be very short. How can you think of shortening our lives ! No, begin from the oldest.—After they had spoken thus, the king of the gazelles replied : Oh old gazelles, be not angry ! what the young ones have said is to the point. It is proper to begin from the oldest. If we keep back the young ones, they will grow up a little ; therefore I shall certainly begin from the oldest.—And he continued : Oh gazelles, listen to my word ! It is only this : both of us, husband and wife, are ready to go there to die ; <but> if we offered to go, you would exclaim : oh leader, you would say, it is not proper <to do it> in this order, let us do it in the succession from the oldest ; so you would solemnly declare. Thus he spoke. On hearing this, all the gazelles gave their consent by saying : we will, in truth, obey <your> word, and then the oldest gazelle said : Oh leader, all of us have given our consent ; now it would not be expedient to hesitate. Go you, we shall follow you.—Thereupon the king of the gazelles went to the lion, followed by all the herd. When the lion saw the herd coming, he rejoiced and said : Oh leader of gazelles, blessed are you ; come, come !—Oh gazelles, how great is the herd ?—The leader replied : Oh lion, king of the wood, the number of the herd of gazelles is seven hundred.—Further he said : Oh king of the wood, we have come according to your order ; we have come to carry out the solemn agreement which you and I made. Accept all these gazelles !—And he handed them over to the lion, and went back. Henceforth the leader of the gazelles brought two gazelles every day in order ; and this continued until not one among the seven hundred gazelles was left. The leader and his wife were the only survivors.

Now the brahman Cittasārman, who was dwelling on the peak of the mountain, marvelled greatly when he saw the destruction¹ of the gazelles, and thought in his mind: oh wonder! I never thought to witness, never to hear of so strange a thing! It will never be, has never been. As a fruit of what karma has the lion behaved thus; for what cause have the gazelles behaved thus? It is a great marvel to me. Moreover, the lion did not eat the seven hundred² gazelles at once; in the course of a year he has eaten them, so that of those seven hundred gazelles only two individuals (germs) have been left. Now I will watch carefully what is going to happen to-day.—And on seeing the leader of the gazelles and his wife, he shut their eyes, using his art to make himself invisible, and sat there without being seen. Near this place the leader of the gazelles and his wife were conferring with each other. The gazelle said: Oh beloved wife, what shall we do now? all the gazelles have perished. To-day our death has come to us; I must go to the lion, and should 946 I die, remember me! As to you, in your womb is a child; and how can <you> die, without having seen the face of <your> child? Were there no child, it would be better for us to die together.—On hearing the word of the gazelle, the pregnant gazelle-woman became afraid, and lamenting vehemently, she said: Oh husband, what will become of me now, what will be my fate? whither now shall I flee? as matters stand; with whom shall I take refuge? When you are dead life will be useless for me; if I have to live without a husband it is idle to be pregnant. Oh husband, do not go to the lion, the king of the wood; if the lion wishes to eat us, let him come hither and eat both of us; and above all, you are a king; if you go to him, I keep you company; if you die, I also shall die; if you remain alive,

¹ *paripāt* must be a Sa. word, derived from *paripāṭayati* "to destroy", which acc. to Mon.-Will. is found in buddhist Sa. (*Divyāvadāna*). Another word is *paripāt*, fol. 66b (middle), which is Sa. *paripāṭha* with lost aspiration, as *adik* for *adhika*.

² For *hnay śar* see *Intro.*, p. 5.

I live.—The gazelle replied : Oh my beloved, oh my dear ! It shall not be as you say : you are pregnant ; therefore 95a you must not die ; what will become of the child in your womb when you are dead ?—The female gazelle said : Oh husband, when the lion has devoured both of us, the whole base of existence is destroyed (?)¹ ; when we are no more, why care for the child in my womb ! If this lion, the king of the wood, does not eat us, our life will be lengthened. Therefore let us go to the lion and ask forbearance.—On hearing her words, the gazelle replied : Oh my beloved, blessed are you ! I will do as you have said ; let us go, both of us.—Having thus finished their discourse, both husband and wife went to the lion, talking with each other.

Thereupon the lion said : Oh leader of gazelles, why have you lingered ? the term for your bringing <a gazelle> is past.—Where have you sent the gazelles ? you are bringing only one.—On hearing his words, the leader of the gazelles said humbly to the lion, using gentle words : Oh ruler of the animals, king of the wood, I have brought you all the gazelles ; there is not one more. I have come to ask forbearance ; we two are all that are left. Further, oh king of the wood, are 95b you going to kill us, your servants, or will you keep us alive ? To-day it is a year since I have been doing services to you ; may it please you to bear with us. So he begged. To this the lion replied : Oh leader of gazelles, 'Tis strange ! is it a year to-day ? I cannot realize it.—The leader of the gazelles said : Oh lion, king of the wood, it is not ten years ; do you not know that one complete year has passed. Oh ruler of animals, what is your karma, that those seven hundred gazelles have been annihilated as a fruit of it ? To-day we two, husband and wife, are here ; as to my wife, she is pregnant ; Therefore, if you have any pity or compassion, you will suffer both of us to survive.—The lion said : Oh leader of gazelles, blessed are you ; be not afraid ; I shall not eat you ; go where you like. So saying, the lion left this place, and went to another

¹ The meaning of *korajit* must be something like "destroyed", but I cannot explain the word.

place. The two gazelles went to their abode, filled with joy, and continued to live in happiness.

Thereupon the brahman Cittasārman, who, dwelling on a peak of the mountains, had witnessed the whole progress of these events, had become highly astonished and said : 967
Oh wonder ! I never thought to witness such a wonderful happening ! As a fruit of what karma have the gazelles had such a fate (?) ; through the influence of what karma have these two gazelles been spared ; through the ripening of what karma has the lion eaten all these gazelles ? where shall I go to inquire the cause of it ? So he said ; and having performed acts of prayer, penance and meditation, he went from there to another place. While he was wandering thus, he reached the country of Kāśī, which is called Vārāṇasī, and here he asked about this matter, but nobody could explain it to him (tell him, it is so). Meanwhile, he reached the garden Samantakusuma ; on the area of this garden he beheld Gautama, the Holy One, holding his meeting. The brahman became glad, went to the place of the Holy One, praised him, and stood apart in contemplation and meditation.

Then the Holy One welcomed him and said : Oh brahman, whence do you come, and why ?—The brahman replied : Oh Gautama, Lord of Saints, I am nobody else : I am a brahman, Cittasārman by name, who lives in a country, called Samāgama ; I have wandered from land to land, 968
and through the power of my good fortune I have gained a sight of Thee, Gautama, the Tathāgata.—Gautama, the Lord of Saints, said : Oh brahman, for what reason have you been wandering from land to land ?—The brahman replied : Oh Gautama, the reason is nothing but this : this existence is worthless, it is bound with the fetters of untold pains, innumerable misfortunes spring up, it is covered only with illusion, virtue and fame do not exist. In such a place arose a quarrel between my elder brother and me as a fruit of our <ill> fortune, and leaving our abode, I wandered from land to land, and <finally> came hither ; on the way I saw in a wood how amazingly idle this existence is, and

continuing my journey, I reached this place. So he said. On hearing this, the Holy One said : Oh brahman, why do you call this existence idle ; what astonishing event have you witnessed ?—The brahman answered : Oh Gautama, Tathāgata ! I will relate at length the astounding happenings which I have seen. Oh Tathāgata, I have in my whole life 97a never thought to witness such a wonder, never to hear of it.—The Holy One said : Oh brahman, relate to me a full account of this wonder.—The brahman replied : Oh Gautama, I will do so.

In a certain woodland a herd of seven hundred gazelles had gathered, and were loudly lamenting ; some said : who will protect my son ? thus they were lamenting. At this moment a mighty, terrible looking lion, the king of the wood, appeared, and, standing in a cavern of the mountain,¹ began to watch the gazelles with intent to eat them. The herd of gazelles lamented loudly. I wondered greatly what was going to happen ; and, using my art of rendering myself invisible, I sat down on the top of the mountain without being seen by anybody. Thereupon the leader of all the gazelles went apart, and came to an understanding with the lion, and, coming back, he came to an understanding with the gazelles also, and then the lion devoured in the course of a year the seven hundred gazelles, eating two every day. At the end, the leader of the gazelles and his wife were the 97b only ones left. Then this couple of gazelles, having conferred with each other, went, <the leader> with his pregnant wife, to the lion, wailing vehemently, and implored him in many ways. On hearing the entreaty of the two gazelles, the lion took pity upon them, and sent them back. Thereupon the lion went from there to another place, the couple of gazelles became filled with joy, and went to their abode.—Oh Gautama, such a wonder I had never imagined to witness nor to hear of : through the fruit of what karma did he not eat these two gazelles ? through the power of what karma did he eat the

¹ Either is to be read *parbatayā pṛāras* or *pa^ṭ[guhāyā] dvāras*.

seven hundred gazelles ?—Such conditions of existence I have witnessed.—Oh Gautama, I am wondering greatly ; tell me the reason of it ! So he told. The Holy One replied : Oh brahman, I will explain all the cause of your wonder, listen !

In a certain country, in a town called Suranāgarī there was a king, Suradarpa by name. This king had a minister, Surasena by name. The wife of the king was the queen Vilāsavatī. He had an army, consisting of the four kinds of 93 arms. Once the king of another country, by name Vijayasena, ordered his army of eighty-four thousand soldiers, consisting of cavalry, elephants, chariots and infantry, to take all sorts of weapons for cutting and throwing, and to put on their armour, with intent to conquer the country of the king <Suradarpa> ; and having fought a very terrible battle, they took repose ; and the army overflowed <the country> in all directions ; and then the eighty-four thousand soldiers gathered again. Now seven hundred soldiers from the town of Suranāgarī did not remain in their country, but together with a minister went over to the other king from greed for riches, betraying the family of their king. On seeing this, the king could not utter a word, but stood down-hearted. The minister Surasena then went in alarm to the king, and said weeping : Oh great king, compose yourself. What is to be done ? Seven hundred soldiers together with their chief have betrayed our family, and have gone over to the king of the other party. How has that happened ?—On hearing his words, the king replied : Oh minister, it was impossible to retain these subjects with us. What shall we do ? to-day my fortune has deserted me.—And he fled 986 to a cow-shed and stayed there ; the minister Surasena fought to the best of his ability, and fled from this place by a certain road, his horse having received a wound in its neck. Thereupon the king Vijayasena took possession of the whole town of Suranāgarī ; and having taken counsel with all his subjects and soldiers, he encouraged the seven hundred subjects and their chief who were <now> of his party, bestowed gifts on them, and honoured them. From this time the king

Vijayasena, having conquered a kingdom, lived in utmost happiness.

Oh brahman, after such experiences the king Suradarpa died through his (i.e. Vijayasena's) overbearance, and was born in a wood as a lion, the king of the wood. You must consider this lion to be none other. And the herd of seven hundred gazelles in this wood are none other but the seven hundred subjects; they have become gazelles through the sin of having betrayed their king; and the leader of the gazelles and his wife (the two leaders) were not eaten by the lion, because they had not proved treacherous to their lord. Oh brahman, in this way do men themselves taste the fruit ^{99½} of the deeds they have themselves performed. Thus Gautama the Holy One spoke. On hearing this, the brahman said: Oh Holy One, oh Gautama! that in this existence a man must himself taste the fruit of the deeds he himself has done, that I knew not.—The Holy One said: Therefore, oh brahman, if you do good deeds, you will taste good fruits; if you do evil deeds, you will taste evil fruits. Therefore you must make this known. Oh brahman, those seven hundred gazelles shall live in hell during seven existences; further, the king Suradarpa shall, after having abandoned the life of a lion, be born in some town as an excellent king; the minister shall become the much beloved minister of this king. Oh brahman, as you see (therefore), betrayal of a king is a very atrocious sin.—On hearing this, the brahman said deferentially: Oh Holy One, blessed are you! now I have learnt the fruit of righteousness and unrighteousness.—The Holy One replied: Oh brahman, its to no purpose to speak endless words about it. The fruit of showing affection for ⁹⁹⁶ your lord is gain; out of the affection for your lord splendour will arise; to wrong your lord is an atrocious sin; if you wrong your lord, you shall live in hell.—On hearing this, the brahman said: Oh Gautama, I do believe; this existence is made of illusion, this body is idle. Oh Holy One, may it please Thee to give me one of Thy famous prophecies.—And he gathered flowers in the garden Samantakusuma, worshipped

Gautama the Tathāgata, and having circumambulated him thrice he paid him homage, bowing down his head, and made him an offering of flowers.¹

On seeing this, the Holy One said : Oh brahman, you are a noble man ; you have a germ of merit <left> from your former existence ; you have wandered from land to land, and have performed meritorious actions, now in the country of a Buddha, now in a wood. Abandoning a life of sensual pleasures you have come ² hither. Oh brahman, you shall gain the right to be called a Holy Buddha. You shall become the Tathāgata Citrākṣa, being worthy to be worshipped, being called a completely enlightened one, having mastered knowledge and moral conduct, bearing the name of Sugata, being able to have compassion with mankind, having acquired the supreme wisdom, being the leader of mankind, the teacher of gods and men. Thus Gautama the Tathāgata made a prophecy. Having listened to the word of the Tathāgata, the brahman Cittaśarman became filled with joy, and, having thrice circumambulated the Holy One from left to right, he paid him homage, bowing down his head, bestowed donations on him, took leave, and set out to return to his abode. 100a

VIII

CAKITA AND THE RĀKṢASA

Now once the Śākya-lion, the Holy One, dwelt in the excellent town of Kapilavastu. In what manner did he dwell there ? he was surrounded by gods, Nāgas, Yakṣas, Gandharvas, Asuras, by such an assembly ; further, he had with him two hundred monks, and was surrounded by Bodhisattvas, revered, honoured, and worshipped by them. 100b

At this time was a village, Karkaśa by name ; in this

¹ This must be the meaning of *puṣpārohana* ; in the dictionaries I have found only "growing of flowers".

² o must stand for *oyā*, cf. *jī* . . . *ju*, fol. 19b (end).

village lived a messenger,¹ Cakita by name. What was this messenger like ? he was very cunning, very clever, and very careful. In this way he carried on his trade. This messenger had a wife, Suraśikhā by name. This woman was supremely beautiful, and took great delight in other men, and people were infatuated <by her>. With such a wife the messenger, he and his wife, lived happily. One day another messenger, took the wife of the messenger Cakita, and seized all his property, cheating (?)² him. After that the messenger Cakita sat in his house in great misery, considering his humiliation with a gloomy face. His wife, then, said to him : On lord, what shall we do, how shall we pay this messenger home ?—The husband answered : Oh my beloved, oh my dear ! now I am not able <to do it>³ ; what shall I do now ? 101a
I am unhappy ; I must sit here, quite defeated by such a messenger ; all my property has been lost by divine ordinance ; now I cannot carry on the occupation of messenger. So he said. The wife replied : Oh husband, what shall we do now ? pluck up your courage ! In vain have you carried on the trade of a messenger ; you are walking on the road of ignorance ; therefore we have nothing to eat nor drink. Thus husband and wife were talking with each other, and Cakita said : My life is futile now ; we must live deprived of all food and drink ; there is nothing to be done now. I will go to a foreign country to earn my living by begging a little, now in a village, now in a district, now in a wood.—On hearing this, his wife replied : Oh husband, why do you speak of going to a foreign country ? With what knowledge will you

¹ In the MS. of Speyer (see Introd., p. 3) the man is a gambler, and that would agree better with what is said below about his losing his property ; but the word *dūt* is in the Ne. MSS. always = Sa. *dūta*, whereas " gambler " is *juvāl*.

² Fol. 12a (end) *heyakē* is used in connection with *caurabṛtti yāya* "to act as a thief", and in this place and fol. 140a (beg.) the meaning "to cheat, delude" is best suited. *Ling. Survey*, iii, 1, p. 225, we find *hes-ka-la* (i.e. *heyakala*) "entreated", but that seems to be another word.

³ Or does it mean "I am without means, I am destitute" ?—The word *sāmarth*, which frequently is used in the meaning "able", is perhaps a contamination of Sa. *samartha* and *sāmarthya*.

go ? Noble and virtuous men go into a sacred grove to enter the path of salvation, with knowledge of praying, penance, and meditation. As to you, you have no knowledge ; you are no noble man, you do not understand praying and penance ; being a messenger, you are walking the road of ignorance. Therefore, why should you speak of going into a sacred grove ? 101b
 No, do not go !—On hearing this, the husband replied : Oh my beloved, what are you saying ? it is futile to speak thus. Who can make undone what fate has destined (done) ? Oh my beloved, I must indeed go into a sacred grove. Will you come with me or not ?—The wife said : Oh husband, do I not belong to you ? I am speaking suitable and unsuitable words. Oh lord, I will certainly go with you !—The husband said : Oh my beloved, if you will not leave me let us go !—And both, husband and wife, went on their way to a sacred grove.

While they then were travelling, resting at several places and living on the fruits and roots of the wood, they reached in a far district, in the middle ¹ of a wood, a beautiful spot, and there the messenger Cakita enjoyed love-pleasure with his wife, and went to rest. To this place came a Rākṣasa, Ūrdhvajaṭā by name. What was he like ? he was of very horrible shape, frightful to look at, terrible, and of great strength. Such a Rākṣasa came to the cavern, called Manorama, and beheld husband and wife resting there. On seeing them, he went to them and said : Oh men, why have you come to this place ? Why do you dwell here ? what is the cause of your staying in my abode ?—On hearing his words, the messenger Cakita replied : Oh Rākṣasa, the cause of our coming hither is but this : we have come hither, because we were very poor, and had nothing to eat and drink. I did not know that it was your abode ; as this spot is very pleasant to dwell at, we stayed here.—The Rākṣasa said : Oh men, you are not poor, you are no beggars. You are not without means. Were you without means, how could you have come 102a

¹ *gakar* is found only here ; form and meaning are not sure.

hither? and, above all, you have brought your wife with you! You have come to fight with me and vanquish me. Where will you go now? come on (awake)! you have fallen into my hands; I will devour you. So saying he clapped (?) his hands, stamped on the ground (?), and gesticulated (?) with his arms.¹ Thereupon the messenger Cakita and his wife said humbly to the Rākṣasa, trembling with fear and with faltering voice: Oh Rākṣasa, we are indeed poor; bear with us! We are unable to do anything. Another messenger 102b has got the better of me, and all my property has been lost. Further, I have neither house nor land; so as I had nothing to eat and drink, and was at a loss where to go, I went to this wood. Oh Rākṣasa, I have not come with any knowledge, I have not come to practise piety, or any occupation, or munificence; in truth, I have only come because I have nothing to eat and drink. Therefore you must be indulgent to us.—On hearing this, the Rākṣasa said: Oh men, I have heard what you have said. You have come to give me food; I am very hungry, and this place is mine, and how should I let anyone escape, who comes to my place? Oh man, I shall not eat both of you, I shall eat you alone. Or, if you give me your wife, I will let you escape, and take only your wife with me. Oh man, what do you say? it is useless to hesitate. Are you going to give up your life or your wife? do either! I am very hungry, it is to no use to hesitate. You have come hither to fight me; you will find that you have come under a delusion.—And letting flow his spittle (?), stamping the ground with loud cries, clapping his hands (?), gesticulating with his arms (?), opening his red eyes, he presented a very horrible sight. 103a

¹ The description of the behaviour of the rākṣasa here and below (fol. 102b end) abounds in unknown words: *vā* may be "rain" and *tu-* is "to pour out"; but what is *dhal*? For "spittle", as I have tried to translate it, we have elsewhere *lāl* (= Eastern Hindi *lāḍ*). The verb *knuyya* is found in a Hitopad. MS. from Cambridge with the meaning of "stamping the ground"; therefore I now prefer this translation to that given Wb. (sub *knuyya*). *lā* may mean "hand, arm" and *pā* "wing"; therefore *lā-pā dāya* perhaps "to flap one's arms like wings".

On looking at the Rākṣasa, the messenger Cakita began to tremble, and with faltering voice he said humbly : Oh Rākṣasa of the wood ! do not eat us directly ; wait a little, we will take counsel together. To-day we have fallen into your hands, how can we escape ? we will consult together a little.—The Rākṣasa retorted haughtily : Oh man, consult as you will ! <but> it will be useless to cause delay by speaking endless words. Having heard this, husband and wife took counsel together. The husband said : Oh my beloved, what is to be done ? alas ! what a punishment is fate about to inflict upon us ! How can I desert you ! but we must separate ¹ at this place. Besides, if the Rākṣasa devours me, we must nevertheless separate. What shall we do now ? For my part, I know not.—The wife replied : Oh man, what is to be done now ? when the Rākṣasa has devoured you, life will be useless for me ; do you rest alive, there will be a chance. Besides, I am a woman ; it is worth while to ask ¹⁰³⁶ <oneself> whether the Rākṣasa wants to eat me or not. But it is vain to hesitate ; if we hesitate, the Rākṣasa will fly into a great passion and devour both of us.—The man said : Oh my beloved, I do not understand it ; act you thus as it may help us.—And he stood there looking gloomily. Then his wife rose, and thinking, whether I am to die or to live, I will speak with the Rākṣasa, she looked in his face and said : Oh Rākṣasa, we have to-day indeed fallen into your hands ; let us speak a word about it. As to me, I am but a woman ; only do not eat my husband !—On hearing this, the Rākṣasa replied : If you will do so, it is well,—and he took her with him to his abode in a mountain-cavern.

What was this cavern like ? there were rooms of gold and silver, studded with many sorts of jewels ; it was hung with strings of pearls. <She> ² was greatly astonished. Then

¹ For *bāya* perhaps is to be written *cāya* = *cāya* ¹ Wb. used as neuter verb. There is but a slight difference between *ca* and *ba* in the Naipālī alphabet, and I am not sure that we have two different verbs, *cāya* ¹ and *bāya* ¹ (Wb.), as the meaning is as good as identical.

² After *khāyāwo tayā dawo* seems to be wanting something like *thathimā guhā swayāwo* "on beholding such a cavern".

said the Rākṣasa to the woman : Oh human wife, don't be afraid ; enjoy yourself. In our house are things to eat and drink, garments, and many sorts of ornaments ; all this is at your disposal. Now become my wife, and, enjoying yourself in this house as you like, live in utmost happiness.— On hearing this, the woman replied : Oh Rākṣasa, what shall I say ? I am in your grip. I know not the way by which to return from this wood, crossing countries, villages, and sacred rivers. Oh lord, I am a frail woman ; I have come hither by divine ordinance ; I know not the manners and customs of this place. You are my house, land, garden, family, and all other things.—The Rākṣasa said : Through the influence of my good fortune, a great wonder has happened ; through divine ordinance I have obtained such a fruit to-day. —And having talked <with her> for a while, he pleased her well with all sorts of food and drink, and appeased <her hunger>. Then he dressed her in various sorts of garments. After that the woman marvelled greatly, and not daring to say anything aloud (with the mouth), she reflected only in her heart : Oh wonder, what delight ! I have never imagined to hear of such a captivity in the middle of such a wood. Who has brought such things to this place ? In this house of gold and silver hang many kinds of jewel necklaces. He is not a Rākṣasa, he may be a god. So thinking, she became filled with joy. Thereupon the Rākṣasa, the ardour of love rising within him, gratified her in everything, and, caressing her fondly in manifold ways, embracing and kissing her, he lived with his human wife in utmost happiness. While they in this manner were enjoying their love, one month passed. Meanwhile the husband of the woman Surāśikhā, the messenger Cakita, living on the fruits and roots, which were in the wood, came to this delightful place, and would go every day to look for his wife. On seeing that the Rākṣasa was enjoying the love of his wife, he became very despondent, and did nothing but think of her.¹

One day a brahman, a tīrthavāsin, came ; and he greeted

¹ This does not tally with what he later on tells the tīrthavāsin.

the messenger Cakita : Oh man, why are you here, who are you, how have you come into this desolate wood ?—The messenger paid homage to the tīrthavāsin, bowing down to his feet, and replied : Oh brahman, I am a messenger, Cakita by name, who was living in a village, called Karkaśa, very unhappy and quite destitute. Oh tīrthavāsin, one day we two, I and my wife, could get nothing to eat and drink, and then we went into this wood, and lived on fruits and roots, and other things. On tīrthavāsin, take pity on me !—The tīrthavāsin replied : Oh man, where have your companions gone ?—The messenger Cakita answered : Oh brahman, I have no companions ; I and my wife came alone.—The brahman said : Oh man, where has your wife gone ?—Cakita replied : Oh brahman, what shall I say ? While we were staying at this spot, admiring its beauty, a Rākṣasa with terrible features appeared, and cried with loud voice : Why are you dwelling in my abode ? I have had nothing to eat to-day¹ ; <now> I have found something to eat. So he cried with loud voice. At this we became afraid, both of us, and were entreating him in various ways. The Rākṣasa said : I shall indeed eat one of you !—And while we were consulting about it, the Rākṣasa took my wife alone, and carried her to his abode. To-day it is a month ago.—On hearing this, the brahman said : Oh man, what shall I do ? It is impossible to kill a Rākṣasa or to bind him ; a Rākṣasa eats men. What shall I do ? you are alive as a fruit of your fate ; the Rākṣasa has abducted your wife through the influence of your fate. Be not alarmed. On hearing this, the messenger Cakita wept and lamented before the brahman : oh woe, oh misery ! oh wife, where have you gone alone ? Oh shame ! oh my beloved, where are you, having deserted me ? Do not forget me ! Oh fate ! oh my dear, where shall I go that I may see your face ? Oh woe ! oh my beloved, has the Rākṣasa eaten you ? Oh my dear, how can I forget the words you have uttered ! Oh mistress of my life, you have not even once shown me your face ! how

¹ *dhruṃ* alternative form for *du* with aspiration.

is that ? Oh woe ! Thus he lamented. Thereon the brahman from the sacred river felt great compassion and said : Oh man, who do you weep thus ? If you are longing to look at the face of your wife, I will let you see her, be she dead or alive. Do not lament !—Cakita replied : Oh brahman, I am longing dearly to look at the face of my wife. Oh tīrthavāsin, you must give me the opportunity to see the face of my wife. —The brahman replied : Oh man, I will teach you <something>. What is it ? I will teach you the art of rendering yourself invisible, so that you cannot be seen by anybody. Having shut the eyes of the Rākṣasa by this art, go to his house, and with your own eyes watch from some place all the doings of your wife.—And having taught him the art of rendering himself invisible, he sent the messenger Cakita to the Rākṣasa's abode. 106a

Then the messenger Cakita became very glad, and, paying homage again and again to the brahman, he said : Oh teacher, through your compassion I shall be able to look at the face of my wife. Oh teacher, do not go away, stay here, please ! I will go there and be back soon.—And the messenger Cakita went to the cavern of the Rākṣasa, and, reciting the spell for making himself invisible, he entered. At this moment he beheld his wife and the Rākṣasa who were gone to rest, 106b after having enjoyed each other's love. Meanwhile the messenger Cakita was watching them, sitting in the granary of the house. At this moment the Rākṣasa said to his human wife : Oh my dear wife, tell me what you want. Do you want something to eat ? do you want something to drink ? do you want garments to attire you with ? or ornaments to adorn you with ? gratify whatever wish you have. Oh my dear, do not mourn for your former husband, think not of him at all !—On hearing this, the wife replied : Oh husband, what do you say ? do not fear. Why should I mourn for my former husband ? I do not mourn at all ; indeed, I do not think of him ; I feel no more affection for him. Having obtained a husband like you, why should I mourn ? So she said smiling, and, intoxicated with love, and unable to master

her passion, she thrust her arms around the Rākṣasa's neck, kissed him, and filled with passionate desire, enjoyed his love. Unable to bear the sight of his wife's behaviour, the messenger Cakita at this moment heaved a sigh, and went back to his former place, and told his teacher, the brahman : Oh teacher, in vain have I gone to the cavern of the Rākṣasa. 107a Oh worthless existence ! my life is futile. On account of what sin has fate led me into (shown me) such a situation ?— On hearing this, the brahman said smiling : Oh disciple, what have you witnessed ? tell me ! have you seen your wife ? —The messenger replied : Oh teacher, what shall I tell ? it was quite absurd for me to go ¹ there to look.² The brahman said : Oh disciple, what unwelcome thing have you witnessed ? you must give me a full account of it.—The messenger Cakita replied : Listen, oh teacher ! I will tell you the unwelcome happenings. Oh tirthavāsin, by your pity I went to the house of the Rākṣasa, using the art of making myself invisible, and watched. And there my wife and the Rākṣasa were talking with each other and enjoying their love in various ways. That is the hateful thing I have witnessed.—What am I to do now ? my life is futile, futile is the body of my wife. Oh teacher, this existence, ensnared in illusion, is but a stream of pain. Further, in this existence in which you can lead only a sinful life there is not one thing you may 107b call valuable ; everything is worthless. As a crow, though it tastes the flavour of all things, cannot satisfy herself but by eating unclean things, so this existence causes (shows) but illusion, oh teacher. So he said. On hearing the tale of the messenger Cakita, the brahman replied : Oh disciple, this has not happened by delusion ; what fate decrees (makes), be it pleasant or unpleasant, to that you must submit (see).— The messenger said : Oh teacher, what sin did I commit in my former existence that I must experience such a disgrace

¹ *ok* (from *wonē* or *woya*) is an irregular form, due to a confusion of the classes of the verb, *-k* is the regular ending of the "fourth form" of the second class only.

² Does *dhūlayāsēm* stand for **nāsēm* ?

as a fruit of it ? Tell me the reason of it, please.—On hearing this, the brahman replied : Oh disciple, I cannot tell you the reason of predestined things ; if you wish to ask about this matter, come with me !—The messenger replied : Oh teacher, may you take pity on me. Let us go to the Śākya-bull in the town of Kapila and ask about all these events ; come now !—So agreeing, the brahman and the messenger went both in haste to the country of Kapila. While they were travelling, resting in one place after another, they reached 108a the town of Kapila, and both of them got sight of the Holy One.

Then the brahman circumambulated the Holy One thrice from left to right, and looked deferentially into the round of his face. On seeing this, the messenger, too, circumambulated the Holy One thrice, bowed down to his lotus-like feet, and stood apart. The Holy One asked then : Oh men, why do you come to this place ? whence come you ?—The brahman replied : Oh Sugata, I am a brahman from a sacred river, Vimala by name. The messenger Cakita said : Oh Teacher, Tathāgata ! I am a messenger, Cakita by name, and am living in the village of Karkaśa. The Holy One replied : Oh brahman, what is the cause of your coming here ?—The brahman replied : Oh Holy One, the cause of our coming is nothing but this : we have come to see Thee ; further we have come to ask a question about predestination ; may it please Thee to have the kindness to answer it. The Holy One said : Oh brahman, what is the matter, tell me !—The brahman said : 108b Oh Holy One, I will lay the whole affair before Thee.

One day, as I went into a sacred grove, I beheld a messenger, Cakita, who greeted me : Oh brahman, whither are you going, whence do you come ? So he asked. I said : Oh man, I am living in the wood ; I am merely a mean brahman.—The messenger said : Oh brahman, I am a sinful and very unhappy messenger, Cakita by name ; I came hither with my wife.—I said : Oh man, with what desire came you hither with your wife ?¹—The messenger replied : Oh teacher, I came for no other purpose : as I had lost all the property

¹ *kalātanaon* with a complex ending instead of *kalātao*.

in my house, and had nothing to eat and drink, I was at a loss where to go; and when I then had come to this wood with my wife, suddenly a Rākṣasa appeared and abducted my wife. I went then into the Rākṣasa's house, using the art of rendering myself invisible, and there I saw my wife and the Rākṣasa enjoying mutual love with great pleasure; I was very sad and exclaimed: Oh worthless existence! With this thought I¹ have come hither to ask how this came to pass. So said he. On hearing this, the Holy One smiled, and said to the brahman: Oh brahman, I will tell you the predestined experiences of the messenger Cakita; listen!

Once there lived in a country called Śaṅkhapurī a king, by name Vimalaśaṅkha; this king had a wife, the queen Vimalā. At this time there was in this country a son of a guildmaster, Supracāṇḍa by name. He had a very beautiful wife, by name Campakavatī, and the king Vimalaśaṅkha was always indulging his passion for her, and enjoying love with her night and day. One day the beautiful Campakavatī said to the king: Oh great king, you come to me every day, but you give me no riches, no clothes, ornaments, houses, land, nor other things. With your mouth you tell me that you love me dearly, as to your actions, you do nothing. Therefore we enjoy our love in vain; I am only wronging my husband.—On hearing this, the king replied: Oh dear Campakavatī, I will tell you why I give you nothing, listen! As soon as I give you anything in these circumstances, people will know; therefore I express my love only with my words; do not grieve!—Campakavatī said: Oh great king, it is to no purpose to waste endless words upon it. So Campakavatī said.—Oh brahman, thus the king was always with Campakavatī. This being so, the husband, the merchant's son Supracāṇḍa, found out one day what was going on, and he reflected: oh fate! what sin have I committed that my

¹ It has been forgotten that it is the brahman that is telling the story to Buddha.

wife is not at my free disposal ? What shall I say now ? Thus he reflected. Oh brahman, the king Vimalaśaṅkha was born through the ripening of his karma in the village of Karkaśa as a messenger, by name Cakita, and was married ; the guildmaster Supracanḍa was born in a delightful wood as a Rākṣasa, Ūrdhvajaṭā by name. As a fruit of the karma of the merchant Cakita, the Rākṣasa abducted his wife. Therefore, oh brahman, what actions you have performed, their fruits you will have to taste.—Having heard the tale of the Holy One, the brahman said with deference : Oh Holy Teacher, now I do believe ! So he said with deference. At this moment the messenger Cakita rose in a hurry, circumambulated again the Holy One thrice and said deferentially : Oh Holy One, what Thou hast told is true. Why should I waste endless words upon it ? Alas ! what an existence !—And he kept silence. 110a

Thereupon the brahman said to the Holy One : Oh Holy One, thus it was with the messenger. As to me, through the power of what karma have I been born a beggarly, poor brahman ? May it please Thee to tell me the cause of that.—The Holy One replied : Oh brahman, you are not a poor beggar, you have great knowledge, you are very learned and of great virtues, you know mantra, tantra and the Vedas. You have been born a brahman as a fruit of the good actions you performed in your former existence. Oh brahman, in your former existence you have come in to the country of a Buddha, you were in attendance upon him and erected ten thousand stupas, and bathed them (let them swim) in the Vimalā. You went to a certain place to cut grass ; on the way you beheld a stupa, took it of your own accord, and bathed it (let it swim) in the river. Through the power of this merit you have been born in the highest caste as a brahman, and you have gained skill in mantra, tantra and the Vedas. On hearing this, the brahman said with deference to the Holy One : Oh Holy One, blessed art Thou ! If it be so, I am worthy to be praised. To live in the sensual pleasures of so worthless an existence is idle.—The Holy 110b

One replied : Oh brahman, you shall make known that existence is of such a nature.—Oh brahman, brahmans, kṣatriyas, vaiśyas, śūdras, these have become low-castes as a fruit of their own karma (?).¹ Therefore it is necessary to understand the dharma.

Having heard the words of the Holy One, the messenger and the brahman bowed down to his feet, embraced them and said with deference : How wonderful is Buddha, how wonderful is the Law, how wonderful is the Congregation ! who makes such meritorious actions to prosper. Oh Lord, I am entangled in ignorance the nature of which is darkness. Being such a one I pay homage to Buddha and to the Bodhisattvas. Oh Lord, I have abandoned the sensual pleasures of this existence, deeming them like poison. Through the power of my former existence, all my sins are extinguished. Oh Lord, mayst Thou be so kind as to guide me to the wisdom of a Buddha,² which is the most excellent wisdom, and to the state of a Bodhisattva.—On hearing their prayer the Holy One became filled with compassion, expounded 111a the law to the brahman and the merchant, and gave them as a boon the state of a Tathāgata. Oh merchant,³ oh brahman, both of you shall be a Tathāgata, Brahmayūha by name in the country of Kāśī, which is called Vārāṇasī ; and the messenger shall become a Tathāgata, Śakravayūha by name ; and having become Tathāgatas, you shall attain the wisdom of the most excellent complete enlightenment.⁴ By the meritorious action of having waited on me in this way, through the power of having invoked me night and day, saying, Buddha, Buddha ! you shall enter this path. Thus

¹ The text is not clear.

² The text seems not to be in order, as we have *Buddhajñān*, and not *°jñānas* ; I might suppose that something like *biya māl* has been omitted : " you may grant me the wisdom of Buddha and guide me . . . "

³ *śreṣṭhī* must mean the messenger. The meaning of the words of Buddha must be : " both of you shall be a Tathāgata, [the brahman shall become] the Ta° Bra°, the messenger . . . "

⁴ *anuttarāyā* has a Sa. ending ; the original may have *anuttarāyāḥ samyak sambodhyāḥ*. (See Intr., p. 12.)

he dismissed them, and sent them away with the words, Return now !

Thereupon the congregation of monks went off each to his dwelling, having glorified Śākyamuni, the Tathāgata, with the words : Blessed, blessed is the Buddha !

IX

THE KING PADMAŚEKHARA

Now once Śākyamuni, the Holy One, was dwelling in the town of Dharmapaṭṭana, worshipped and honoured with devotion by gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kinnaras, Mahoragas and all the other gods ; and dwelling there he had collected an assembly, consisting of thirteen thousand monks, untold Bodhisattvas, and a congregation of disciples.

111b

At this time the devaputra, Citrarati by name, circum-ambulated the Holy One thrice, manifesting his faith, and said with deference, looking in the face of the Holy One : Oh Holy One, is there any reward for painting a picture in a magnificent way, or is there not ? and what are the precepts for painting a temple with the five colours ?—On hearing this, the Holy One replied : Oh devaputra, what do you wish ; where do you come from ? In what place have you done painting work ; tell me what you want.—The devaputra said : Oh Holy One, it is nothing but this : I live near a lake, Citragandhinī by name. At this lake an ascetic's hut has been built ; in this hut I intend to do painting work, but I know not whether good or ill will result from this painting ; and to ask about that I have come hither. Oh Holy One, may it please Thee to tell it.—To this question the Holy One replied : Oh devaputra, the fruits of painting-work are very excellent ; nay even painting is a very meritorious action, be it the image of a god, be it that of a flower, or of a tree, or insignia of manifold kinds.—The devaputra asked : 112a
Oh Holy One, who has done such painting-work, and what reward has he got for it ? may it please Thee to tell me all

that.—The Holy One replied : Oh devaputra, I will tell you a story from the former existence of a man who has done painting-work ; listen !

Oh devaputra ! Once there was a lake, Vimalā by name. On the way to it a very nice house had been built. In this region, near the lake Vimalā, was a town, Semantapurī, and a guildmaster, Jñānadatta by name, who lived there, went to this beautiful house, and painted it brilliantly in manifold ways with the five colours. What was this guildmaster Jñānadatta like ? he was full of faith, of pure intelligence, righteous-minded and devoted to his religious duties. Many tīrthavāsins then said, on beholding this beautiful house : who has painted it, so that it has become so delightful to look at ? Blessed is the painter ! Later on an Apsaras, Tilottamā by name and a devaputra, who were living in the heaven of 112b the Thirty-Three, continually came to this delightful house to stay the night there ; and on staying there, they enjoyed their love with pleasure. In this way they stayed there once, twice, thrice.—One day the guildmaster Jñānadatta went into this house at night after having bathed in the river Vimalā, intending to stay in the house he himself had painted. At this time the Apsaras and the devaputra were sleeping there ; and a noise came from this couple in their dream. When the guildmaster Jñānadatta heard this noise, he thought : who has come to stay in this house ? a very curious noise was heard (came). Thinking so, he returned to his home early in the morning. On the following day the guildmaster Jñānadatta stayed again in this beautiful house at night, as before ; and the Apsaras and the devaputra, too, passed <the night> there as before. Now the guildmaster Jñānadatta lay hidden very secretly in an outer room, without anybody's knowledge. In the morning the devaputra rose early, and when he was about to go out in order to return to the abode 113a of the Thirty-Three, he beheld the guildmaster Jñānadatta ; and went out of the house in a great hurry. After the devaputra the Apsaras went out. On seeing the Apsaras coming out, the guildmaster Jñānadatta arrested her quickly. Having

arrested so beautiful an Apsaras, the guildmaster said : Oh beautiful one, who are you, where do you come from, why do you stay in my house, who are you ? Are you a heavenly maid, or are you a human maid ? Oh most beautiful one, tell me truly.—The Apsaras replied : Oh man, do not speak like that, do not disgrace me, be indulgent ! On seeing your house, we became very glad, and came here to stay for the night only. Don't, don't speak about this to other people, don't ! I entreat you.—We are going to stay in your house for a month only, and every day we shall leave behind us one pala of gold dust for the house.—I am none other but an Apsaras, Tilottamā by name. So she said. On hearing the word of the Apsaras, Jñānadatta replied : Oh beautiful Apsaras, blessed are you ! do as you have told me. It is the fruit of my good luck that you have come to stay in my house.—When he had thus given his consent, the Apsaras returned to heaven, after having given one pala of gold every day from this day. 113b

Thereupon the guildmaster Jñānadatta returned to his home, marvelling very much and thinking : oh wonder, an astounding thing like that I have never imagined to hear of nor to witness ; and he told his wife everything. She said : Oh husband, what a wonder, what good fortune for you ! tell me the story.—Jñānadatta replied : Oh wife, to-day a great wonder has happened.—And he gave her a full account of his conversation with the Apsaras. On hearing the tale the wife became very glad, and, thinking great is our good fortune, both husband and wife lived happily.—Every day after that the devaputra and the Apsaras took one pala of gold dust, placed it on the window-sill of the beautiful house, and after having passed <the night> there, they returned to their abode at dawn. Receiving thus one pala of gold every day during a month, the guildmaster Jñānadatta grew very wealthy. 114a

Oh devaputra Citrarati, merely through the meritorious action of painting one house in a brilliant way, he reaped such splendid fruits, and could enjoy such happiness. Thus

he related. On hearing the tale of Śākyamuni, the devaputra Citrarati said to the Holy One : Oh Teacher, blessed is the tale that such splendid fruits are reaped as a result of painting a mere house. Wonderful is the good fortune of Jñānadatta ! Oh Holy One, I will do some painting, what are the rules for it ? may it please Thee to tell me that.—On hearing him asking so, the Holy One replied : Oh devaputra, paint whatever may occur to you ! Further, be it in a hut of an ascetic, in a monastery, in a temple, be it in a court of justice, in the abode of a deity, do painting work there, decorating them and making them gay ¹ with the five colours.—The devaputra Citrarati said : Oh Holy One, such is my wish !—And he circumambulated the Holy One thrice, paid him reverence, 114b and returned to his abode near the lake Citragandhinī. After that he was filled with joy, and he decorated the whole of a hut with the five colours, and executed painting work in it in manifold, brilliant styles. Having finished painting there, he started to go to Vārāṇasī. And in the town of Vārāṇasī he did painting work in a monastery built by the king Indra-prṣṭha. In what manner did he paint ? in one place <he painted> an image of the Tathāgata, in another an image of a stupa, in another the eight lucky things, in another many sorts of flowers, elsewhere many sorts of trees ; thus he painted according to the taste of everybody.—

Thereupon the bhikṣu Kāśyapa rose from his seat, circumambulated the Holy One thrice from left to right and said with deference : Oh Holy One, where has the devaputra Citrarati gone now ? This devaputra was very righteous-minded and full of faith, and he took great pleasure in fulfilling his religious duties ; what reward has such a devaputra attained ?—The Holy One answered : Oh Kāśyapa, he who has created pictures is very praiseworthy. Oh Kāśyapa I will tell <about him>, listen ! Having done painting work 115a in a certain place outside (?) the town of Vārāṇasī and in several places besides, the devaputra Citrarati died there,

¹ *chuddh* = *śuddh* ; the *ch* may originate from a Sa. sandhi-form.

and became a king in the town of Vaiśālī. How was this king? he possessed an army, consisting of the four kinds of arms: cavalry, elephants, chariots and infantry; further, the king had a queen, named Sumati, beautiful beyond measure; and enjoying the sovereignty of his country, he became famous as the king Bhuvanākara. Thus he spoke. On hearing this, the bhikṣu Kāśyapa said: Oh Holy One, it is a great thing that he has obtained such reward merely by painting.—The Holy One replied: Oh bhikṣu, the merit of doing painting is very great; especially through the merit of painting an image of the divine Buddha shall one become a most excellent king; through the merit of painting the image of another deity one shall be supplied with great pleasures; through the merit of painting the image of a stupa one shall become king during seven existences. In whatever place painting work has been done, in this place Lakṣmī shall take up her abode. Therefore he became a king through the merit of having done painting work. Oh Kāśyapa, whoever longs for the pleasure of being a king, he must do painting work.—On hearing this, the bhikṣu asked: Oh Holy One, in which region did the king Bhuvanākara present himself? Further, did he walk in <the way of> righteousness, or did he walk in <the way of> sin? May it please Thee to tell me about this.—The Holy One replied: Oh Kāśyapa, I will tell the story of Bhuvanākara; listen!

This king who possessed the eight supernatural powers and the seven requisites of royal administration, and who was enjoying the utmost happiness, was grieved only at <the want of> a son; and he said to his wife Sumati: Oh beloved wife, why am I so unfortunate? as to sovereignty, riches, people, army, I am provided with everything; as to sons, I have none! this powerful kingship is idle.—The queen Sumati replied: Oh husband, great king! why are you grieved? Do not suffer your mind to be troubled for the sake of a son! That will depend upon what is destined through our karma; be not impatient. So husband and wife conversed with each other, and then they enjoyed their

love with great pleasure. While they thus were living in the delight of love, the queen Sumati became pregnant by divine ordinance. On seeing this, the king Bhuvanākara was very joyful. 116a

After one, two, three, four, five, ten months had elapsed, the queen Sumati was seized by labour-pains, but she gave birth to nothing but a lump of flesh. On seeing that she had borne only a lump of flesh, the mother wept and lamented. When the king then heard the lamenting voice of the queen Sumati, he asked : Oh servants, why does the queen lament ? what has she borne ? is it a son or a daughter, is it dead or is it alive ? why did she weep ? Then one of the maid-servants came out of the room, and told the king : Oh great king, a strange thing has happened ; it is not a son, not a daughter, it is only a lump of flesh that has been born. Oh great king, it is a thing without any shape ; do not let anybody know, keep silence, please. So she said. Thereupon the crowd of nurses looked in the face of the queen and said : Oh queen, why do you lament ? Do not lament ! What is to be done now ? As fate ordains it, so you must endure it (see it) ; keep silence ! The queen said : Oh nurses, friends, what is to be done now ? ah ! ah ! fate ! the creator has inflicted such shame and disgrace upon me ; in vain have I been pregnant for nine, ten months, and have been suffering pain ! What will people say ? Why have I been kept alive ? Now I have only the wish to die. Again I am grieved, because I have not sons and daughters. It is fate that now has inflicted such punishment upon me. I am very unhappy !— [The nurses replied] : Oh queen, do not be grieved ; that was <the doing> of somebody else, indeed it was not yours. Therefore fear not ; you will become pregnant once more.— Having said so, the crowd of nurses talked the matter over with one another, and then they wrapt the lump of flesh in a lotus-leaf, went under cover of night into the garden, and threw it away into the middle of a lotus-pond. 116b

Thereafter, when one, two, four days had passed, unexpectedly four beings sprang up ; a lion, a tiger, a furious

elephant, a man who could neither grow old nor die, Ajarā-mara by name ; and these four beings drew themselves up near the lotus-pond in the four quarters successively : on the eastern side the lion, on the southern side the tiger, on the western side the great elephant, and on the northern side the man Ajarāmara. One day after that the gardener who was in charge of the garden, came into the garden to gather flowers ; and when he beheld the four beings keeping guard at the four corners of the lotus-pond, he was so frightened, that he trembled all over and went in great hurry to the king, and told him the incident : Oh king, I cannot any longer take charge of your garden, I have been frightened too much.—On hearing this, the king sent for his messengers and said : Oh messengers, I have learnt astounding news to-day ; <till> to-day I had never imagined to hear of such a wonder, nor to witness it. Go you into the garden to see what is the matter.—On hearing this order, all the messengers went into the garden to investigate. Having come into the garden, they went up to the top of a house, which had been built in the garden, and standing on the roof, called Karmaśīrṣa, they looked out. At this moment a very beautiful lotus was shooting forth in the middle of the lotus-pond ; and they beheld a very beautiful flower ; and at the quarters of the lotus-pond they beheld a lion, a tiger, a great elephant, and the man Ajarāmara, these four beings. Thereon the messengers said : Oh man, who are you ? Such a thing has never been, will never be. Why have you come hither ?—The man replied : Oh royal servants, I am nobody else, I am a man called Ajarāmara. Victory and welfare for your king, great gain for him ! great power for the whole of the kingdom ! —Oh royal servants, in the middle of this pond a very beautiful boy has been born ; behold ! Therefore we are keeping guard here.—And further the messengers beheld a very beautiful lotus-flower in the middle of the pond.—Thereupon the lion said : Oh man, we are a lion, a tiger, a great elephant, a man Ajarāmara, the four said successively ; oh men, come hither, be not afraid ! That is why we have

come ; we have come for no other reason. Oh men, look at the eminent man that is in this pond ; a boy, a great warrior, has been born. This boy will fight in great wars 118a (is one that will . . .), he is a great hero, of great knowledge and courage ; he is handsome, endowed with great wisdom, and supplied with all the auspicious marks. Such a boy has been born. Now happiness will come to everyone. Having heard the lion and the three other beings speaking thus, the messengers went back, and told the king what they had seen : Oh great king, we have been greatly astonished ; we had never imagined to witness <such things>. In the middle of the lotus-pond in your garden a very beautiful lotus-flower has shot forth ; in the centre of this flower a very handsome boy has come into existence. What is this boy like ? he is very handsome and very delightful to look at. —Further they related all that had been told them by the lion, the tiger, the great elephant, and the man Ajarāmara, at the four quarters of the pond.

After having heard the tale of the gardeners, the king wondered greatly and became filled with joy, and, rising from the seat he was sitting upon, he called the ministers, and went with them in haste into the garden to investigate. In the middle of the lotus-pond, in the centre of the pericarp of a lotus-flower, they then saw that a handsome boy had come 118b into existence. What was this boy like ? he was very beautiful and had the auspicious marks. Further they beheld at the four quarters of the pond four beings, a lion, a tiger, a great elephant, and a man Ajarāmara. Thereupon the man Ajarāmara and the three other beings said to the king : Oh great king, victory for you ! a son has been born to you. This son will become very learned, he will be a leader of your family. As a fruit of your good fortune . . . ¹ he will be an excellent king. So the man Ajarāmara said. Thereupon the lion said : Oh great king, through the power of your merits

¹ The text is corrupt : before *gyayā*, *bhā* has been omitted, and it may be imagined that *pu* has been omitted after the second *chalapolayā*, and that *śya* is a clerical mistake for *nya*.

you have obtained so brave a son. Thereupon the tiger said : Oh great king Vikrama, a jewel has been born in your family : enemies will not be able to withstand his valour and courage ; your son will annihilate his enemies. Thereupon the great elephant said : Oh king, through the power of your merits you have got fame and bliss. As in the nights of the bright half of the month the moon rises, surrounded by the crowd of stars, so a luminary has sprung up in your family.— 119a
On hearing the words of these four beings, the king Bhuvanākara <asked> : Oh king of elephants, how comes it that there is no hostility between lion and elephant ; that there is none between lion and man ; that none has arisen, though eater and food have met. The king of elephants replied : Oh best of kings, though eater and food have come together, there is no hostility between us. Oh king, our coming into existence will be very auspicious ; moreover, we are the army of the boy that has been born from the lotus. Oh great king, through the power of the boy's merits a host such as we are has sprung up.—On hearing this the king rejoiced, and, sending the minister down into the pond, he had the body of the boy wrapt in silk and fine cotton from Kāśī, took him out of the pond, and brought him into the palace.

Now when the subjects learnt this news, they all offered garments and other things, shouting loudly with great uproar ; and they sounded many sorts of benedictory music with drums, tambourines, cymbals . . .¹ and other <musical instruments>. After having performed the birth-ceremonies and the other rites, the king adorned his wife, the queen Sumati, with many sorts of ornaments and garments. Having done this, he gave alms in a proper way in all the towns,² villages, and districts of the country ; to him who asked for food, he gave food ; to him who asked for drink, he gave to drink.

¹ Most of the musical instruments are unknown to me ; *khin* in *nay-khin* will be *khām* "drum" (Wb.) ; *pañca-tāḍ* will mean an instrument with five strings (Hi. *tār*).

² *twār*, *kāl*, are found only here ; the exact meaning is unknown to me.

Then he appointed eight nurses for the cooking of the boy's food ; four nurses he gave him to give him milk to drink, presenting them with many sorts of garments, four he appointed for the relief of the bowels, four he appointed to play with him. These twenty¹ nurses he appointed. When they received the garments the king gave them, the crowd of nurses were very glad, and they said to the queen Sumati : Oh great queen, how wonderful is your good fortune, and your virtue. Oh queen Sumati, the lump of flesh which was born from your womb you had it wrapt in lotus-leaves, and thrown into the lotus-pond in the garden. Of this lump of flesh so handsome a boy has been born. This boy, born from the middle of a lotus, will he be a god or a man ? A thing like that has never been, will never be. Above all, it is through the power of your merit that so handsome a boy has been born. Oh venerable great queen as your good fortune is, so will ours be ; as your ill fortune, so our ill fortune. So said her friends, the crowd of nurses. The queen Sumati said : Oh nurses, my friends ! to-day I have become very happy ; such a happiness I had never imagined to witness, never to hear of ; I am happy for always. Oh friends, at first only a lump of flesh was born at the time of my child-bed ; on seeing that only a lump of flesh had been born, I was bewildered in my mind and very much ashamed ; now it has turned into so handsome a boy ! Blessed is my karma ; now my life is successful, my being a wife is successful. Oh friends, now you are successful.—Oh nurses, my friends ! as my husband, the king, has ordered, so take care of the boy most scrupulously.—With these words the queen Sumati presented the crowd of nurses with garments and other things . . .² and after having conversed with them there in this way, she dismissed them. Thereupon the crowd of nurses paid homage to the feet of the queen Sumati and attending each to her duty, reared the prince. After days and months and years they gave him the name of Padmaśekhara, performing the

¹ The text has "twelve" (*ji-ma-ni-hma*)! "Twenty" is *niya*.

² I cannot explain the word *nāśilopāu*.

necessary rites. After that the prince grew up in due manner ; and during this time the four companions, the lion, the tiger, the great elephant, and the man Ajarāmara, kept guard in every place where the prince Padmaśekhara went, or where he was playing. Later on he became a great warrior, and became skilled in the sixty-four arts : in the knowledge of the sacred books, the manifold arts of weapons for cutting and throwing, of the bow and the sword, and others.

Now the prince said one day to his father, the king Bhuvanākara : Oh father, how large is the territory of your kingdom, where are its boundaries ? how many people are suffering misery, how many are enjoying happiness ! how big is your army ? Oh father, please tell me truly !—On hearing the word 121a of his son, the prince Padmaśekhara, the father replied : Oh prince, my son ! in my kingdom is bliss and happiness ; my army amounts to seventy thousand men, very brave and courageous. My royalty has the seven requisites of regal administration and is endowed with the eight supernatural powers ; but nevertheless ¹ I was grieved and embarrassed because I had no male offspring. To-day a son like you is born through the kindness of the Supreme Lord, the Holy One. Now, my son, enjoy the utmost happiness in the kingdom I have created.—The prince retorted : Oh father, though your kingdom be unlimited, it is of no use ; oh father, great king, though your wealth be boundless, it does not please me ; though your subjects be innumerable, it is all in vain. Oh father, to enjoy the power you have created will not be man's work for me ! I will show you <real> man's work !—His father, the king Bhuvanākara, replied : Oh prince, my son ! do not speak so ! The father's realm belongs to the son ; what the father has acquired belongs to the son ; the riches and all the other property of the father belongs 121b to the son. Enjoy in perfect happiness the power of this kingdom.—The son said : Oh venerable father, be not troubled at my speaking thus. Oh father, great king ! I

¹ The word *dhārasā* after *chān* corresponds to *dhārasām* after *rājy*; lit. "as to my royalty . . . , as to [the reason] why [I was grieved] . . ."

do not speak thus out of ill-will; forgive me what I am saying. Oh venerable father, in whichever region there is a boundless kingdom, there I shall wage war. I shall conquer the kings of other countries, using my strength and courage. Please, give me leave!—The father said: Oh son, you are still a boy, and tender-bodied; you are not able to defeat foreign kings in battle, and, above all, you have no army. How will you fight against foreign kings without an army! War, my son, you may wage war, when you have got an army. Do not therefore yet provide for war.—The prince rejoined: Oh father, great king! be not afraid, I have to-day 122a an entire army, consisting of the lion, the king of the woods, and the others.—With these words he performed the necessary rites,¹ and, without applying for his father's consent, seized his very sharp sword,² took with him his army, consisting of the lion, the tiger, the great elephant, and the man Ajarāmara, mounted his horse *Āśvaratna*, and set out for some country to wage war.

In a certain region was a town, by name *Semantapurī*; in this country a king, named *Semantaka*, was reigning. What manner of king? he was very brave and courageous, and possessed an immense army; and he was young and fair of body. Further, he had a kingdom with untold villages and towns, and an army of cavalry, elephants, chariots and infantry; and good store of gold, silver, brass, and the rest of the eight elements; and various sorts of jewels. Further, this king had thirty-two consecrated wives. Thus the king *Semantaka* was enjoying perfect happiness such as no other king enjoys. Now the prince *Padmaśekhara* beheld 122b the town *Semantapurī*. On looking at such a town, he thought: What a delightful place, lo! it is surrounded by a very great sevenfold wall, and by a sevenfold ditch (?).

¹ *bibāh* means "marriage", but in fact he was not married till after his return from the war; therefore I have omitted the word in the translation. For a similar want of exactness in the text see 287.¹

² The word *tālapatra* I have not found in the dictionaries. Mon.-Will. has *tārapaṭṭaka* "a kind of sword".

A delightful place like this will suit me well ! Of this place I will certainly make myself master, and of no one else (?).¹—Reflecting thus, the prince Padmaśekhara drew back a little, called his comrades, the lion and the rest of the army, to his presence, and said : Oh lion and the rest of the army, my comrades ! Shall we be able to settle in the town Semantapurī or not ? What is your opinion ?—On hearing his words, the lion, the king of woods, said . . . (Sanskrit) . . . : Oh prince, why do you doubt ? I am a lion, the king of the woods ; the men will not dare to look me in the face. Even if they were countless, they would flee at the sight of me. Thereupon 123a the tiger said to the prince : Oh lord, I who have strength in the midst of the army, who am famous in this existence as a tiger, who am endowed with more strength than a lion, am I not here ? I will conquer this kingdom for you.—Thereupon said the furious elephant : Oh king of kings, lord ! I am an elephant of great strength and valour, called Mahānāga ; the men will tremble at the mere sight of me ; then shall I gain the victory in this war.—Then said the man Ajarāmara : Oh great king, I am a man called Ajarāmara who can neither die nor grow old ; whence should fear come to me ? I therefore shall conquer this kingdom and instal you <as king> in this country.—On hearing the words of the four warriors, the prince Padmaśekhara said : Oh comrades, blessed are you ! I pray you, do this one work for me !

While he was speaking thus, a brahman beheld the prince on this way, went to him, and said : Oh prince, where will you go ? Is good fortune and success not yours ? Why are you coming here ?—The prince replied : Oh brahman, I am coming here for no other cause ;—know you not the cause of my coming here ?—I come with intent to do combat with the king Semantaka, and to take the town Semantapurī, having formed an army with great attributes. Look here ! —Oh brahman, where do you come from, where are you going ?

¹ The passage is corrupt. It might also be understood thus : "I shall make myself master of this place, and no one else."

—On hearing this reply, the brahman said : Oh prince, I am on my way to Semantapurī, and I shall be there to-night.—The prince said : Oh brahman, you must go to the king Semantaka, and deliver to him a secret message from me. 124a What is it ? Padmaśekhara, the lord of the town Dharmapaṭṭana has come to make war upon you ; that you must tell him. Do not fail to tell him this !—The brahman replied : Truly oh prince, may not another deliver this message ?—The prince said : You, oh brahman, must indeed deliver it.—On hearing the prince's words, the brahman gave him his blessing, and started to go to Semantapurī.

The brahman then reached the town. At this moment the king Semantaka was holding a council ; and the brahman went up to him, gave him his blessing, wishing him success and welfare, and delivered the message Padmaśekhara had given him. On hearing the brahman's words, the king Semantaka said : Oh brahman, why have you come hither, where do you come from ?—The brahman replied : Oh great king, I have come for no other reason but this : while I was on my way to visit you, the king of another country was 124b moving along the road with an army consisting of four parts, a lion and others, with intent to make war upon you.—On hearing this, the king said : Oh brahman, is this tale true ?—The brahman said : Oh great king, in truth, he has come with intent to make war upon you, and to take your realm.—On hearing this, the king Semantaka called his minister, and said : Oh minister, be on your guard ! have you understood what this brahman said ? Collect instantly the whole army, make ready the weapons for cutting and throwing, bows, arrows, axes, slings and others, prepare the four kinds of arms, cavalry, elephants, chariots, and infantry ! It is vain to hesitate. So the king Semantaka ordered. On hearing this, the minister replied : Oh great king ! in vain has Padmaśekhara come to combat with us ; he will not be able to fight us ; do not tremble ! Such is your majesty that whatever king may come to make war upon you, none will be a match for you, be it in respect of strength, or the army,

or people, or the kingdom, consisting of districts, towns and villages, <be it with regard> to weapons, to the four kinds 1254 of arms, to wives. Therefore be not troubled.—On hearing these words, the king replied: Oh minister, you cannot succeed in war, you cannot succeed through haughtiness, nor through the army, nor through the four kinds of arms. In the time of victory an army is of no use, in the time of defeat (?)¹ an army is of no use even though it be without number. Therefore war is a very difficult affair.—With these words the king rose from his seat, collected all his subjects, and said: Oh citizens, oh soldiers, you shall seize all sorts of weapons, as weapons for cutting and throwing, bows, quivers, swords, axes, slings, and others, and take the field at once. And the ministers shall take with them the four kinds of arms, cavalry, elephants, chariots, and infantry, and forthwith go to the war. So the king announced. Thereupon the minister seized all sorts of weapons for cutting and throwing, according to the king's order, collected the entire 1255 army of cavalry, elephants, chariots, and infantry, and rushed along with terrible noise and shouting to meet the enemy on the road by which he was advancing.

When now the prince Padmaśekhara saw that they were rushing forward to fight him, he made everything ready for battle, and said: Oh comrades, come, come, be ready!—and he mounted the elephant Hastiratna and cried: Go on! At this moment from one elephant sprang a thousand elephants, from one lion came forth a thousand lions, from one tiger sprang a thousand tigers, from one man Ajaramara came a thousand men Ajaramara. In what manner did they come into existence? some had taken swords, some phetaks,² some bows, some axes, some tridents, thus they sprang forth wearing all sorts of weapons. Then they gathered all of them, and rushed into battle. In what manner

¹ Of course I know that *vijaya* is never used in this sense, but the context suggests a meaning contrary to that of *jaya*. The words of the king are not very clear.

² Does it mean "bow"?

did they rush forward? Shouting with loud voice, crying: 126a
 catch, catch! seize, seize! bind, bind!¹ kill, kill! cut, cut!
 they rushed into <the battle> with great vehemence. And
 the king Semantaka saw them meet. What were these he
 saw? <they were> untold furious elephants, untold
 soldiers, untold men with bows and swords, untold lions
 and tigers; on seeing such a host advancing, he was seized
 with terror, became perplexed and bewildered, and the king
 Semantaka with his whole army began to tremble, and,
 unable to face the army of Padmaśekhara, they fled one
 and all. When the army of Padmaśekhara saw Semantaka's
 army fleeing they cut them down, as Garuḍa cuts down the
 Nāgas. At this juncture the armies of both parties met, and
 began to fight with great noise. In what way did they fight?
 as in the Mahābhārata gods and demons fight, so fought
 both parties, cutting with their swords. In what way did
 they cut with their swords? as in the night a cloud draws
 near amid thunder and lightning, so they fought one another
 with loud cries and with sparkling swords; and it rained
 with arrows as in a thunderstorm. When they had fought 126b
 in this way, the army of the king Semantaka fled, being
 unable to withstand the cutting swords and the shower of
 arrows. On seeing this, the army of the prince Padmaśekhara
 rushed into the army of Semantaka, as a lion rushes into a
 herd of elephants, and, seizing them as he came upon them,
 the lion devoured them. At this moment the armies of both
 parties rushed together, and dealt mutual blows. During
 this countless men of the army of Semantaka fell; some
 had no head, some had a wound on the shoulder, some had
 no hands, some . . .,² some had lost the half of the body,
 some had no feet, a number were dead, a number were still
 alive. Such was the way of the fight. Meanwhile, on seeing
 such a battle, some lamented: oh father! some wept: oh

¹ I think *cya* is a modern form for *ciwo*, imp. of *ciya* "to bind"; cf. Hodgson (ASB., xvi, 2), *byū* impr. "give" = *biwo*.

² "hit into the heart by a blow"? *suva* means "to hit" (see Wb.), but *bachān* is unknown.

younger brother ! some : oh elder brother ! some : oh son ! weeping and lamenting thus, the four kinds of arms and all the rest of the army fled, overflowing <the country> in all directions, unable to reach their own land. Now when the prince Padmaśekhara saw that the army of the king Semantaka was unable to fight, and was fleeing, he thought : 127a now, I am sure, we can settle in this country ;—and together with his army he moved into the town Semantapuri, and settled there.—Meanwhile the king Semantaka, unable to fight with Padmaśekhara, took with him the soldiers and subjects that were left, and, flying to a village in a certain district, remained in hiding amid loud lamentations of grief and despair. As matters stood, he was unable to take care of his army, and could not look after the dead, the living, and the wounded. When four days had passed in this way, the king Semantaka looked after his army, and having looked after one another in grief and misery, they were sitting silently, everyone nursing his pain.

Thereupon, while the prince was dwelling in the town Semantapuri, the thirty-two queens of the king Semantaka were sitting with their friends in the inner apartments of the king's palace, weeping amid great lamentations. Some were weeping : oh lord, where have you gone ? some : ah ! 127b fate ! some : oh great king, where have you gone, deserting us defenceless women ? some lamented with repeated beating of their foreheads ; some beating their breast ; some, rolling on the ground ; some tearing their hair ; some tearing the strings of pearls that they wore on their body ; some tearing the garlands of flowers which hung round their necks ; some falling to the ground as falls a tree which is uprooted. Thus the thirty-two queens were lamenting loudly.—When the king Padmaśekhara heard the voices of the royal ladies who were weeping in the inner apartments amid great lamentations he said to the man Ajarāmara : Oh man Ajarāmara, go you now into the inner apartments, and bring all the royal ladies out !—On hearing this, the man Ajarāmara went up to the inner apartments, called the 128a

ladies to him, and said : Oh royal ladies, our king Padma-śekhara is sending you word that you ought not to remain in the inner apartments. Do not remain here, come out !—On hearing this, the thirty-two queens said : Oh excellent man, where has our lord gone ; has he died, or is he still alive ? Further, where have our ministers, the subjects and the army gone, where do they stay ? how many are alive, how many are dead, what has become of them ? What does <the prince> now intend doing with us women ? What shall we do ? Here we can do nothing ; come, come ! let us stay outside, all of us ! With these words all the women, the thirty-two queens at the head, left the inner apartments (rose from . . .), and went out.

Now when the prince saw that the thirty-two queens had come out, he greeted them : Oh royal ladies, be not alarmed, fear not ! all of you shall live in the same house ; do not be embarrassed, I shall treat you well !—On hearing this, the first queen thought : in the time ¹ of distress, bashfulness is of no use, and she spoke deferentially before the prince without reserve : Oh great king, show charity and com- 1286
passion for our sake ; bear with us ! Oh king, to-day we are without protector. Where shall we go now, where shall we stay ? Oh king of kings, great king ? we are defenceless women ; is our lord alive or not ? Should our lord be dead, we thirty-two wives shall give up our lives.—On hearing their words, the prince replied : Oh royal ladies, fear not for what will become of you women. Live in happiness in the same house !—The queens said : Oh great king, what will become of us now ! who will protect us to-day ? Oh lord, do not bring disgrace upon us, please. Oh best of kings, suffer us to be united with our husband. Oh Indra among 1292
kings, bear with all our offences, or, if you will not bear with us, take the life of all of us !—The prince replied : Oh royal ladies, why are you afraid ? fear not ! Nothing will happen ; stay in your home !—Thereon another queen said : Oh great king, our husband never intended to take

¹ Is *thalas* an error for *belas* ?

your kingdom in envy of you. He never thought of waging war. You have waged war without cause. Oh best of kings, bear with all my offences. Oh great king, what wrong has our husband done you? He was not your enemy; why are you inflicting such misery?—The prince replied: Oh queens, it is of no use to lose many words.—Such conduct is called the duty of kings. What is this? To take the countries of other kings, to wage war, to take the villages, towns, kingdoms of others; to vanquish others, that is to be called the duty of kings.—On hearing these words, the queen said again: Oh great king, take it not amiss! Oh leader of men, ^{129b} listen to the humble words of a poor wretched woman!—Without any offence you may not wage war. Whoever shows a hostile attitude, against him you may wage war and take his realm; that is what you may call the duty of kings. Oh great king, a high-minded man will give up his own happiness to make others happy. Oh great king, you are a high-minded man; leave the realm of sin, and enjoy the realm of righteousness; thereby the subjects will live in happiness. Oh great king, forgive every offence, and leave this country to-day. As your own country is not lasting, how should the country of others be lasting? Moreover, to what end have we thirty-two women taken a bodily oath? ¹ Oh great king, if you will not leave this country, these thirty-two women will all of them, indeed, give up their lives! These thirty-two women will indeed die before your eyes. Thus she spoke. On hearing the women's words, the prince became greatly astonished, called the man Ajarāmara and said: Oh comrade Ajarāmara, I will give an explanation of the most excellent divine law at this place, ^{130a} listen! What the royal ladies have said is full of meaning; such weighty words I had never imagined to listen to, nor to witness. Such words have never been in my mind. To have taken this kingdom is not a lasting achievement; therefore I will give up all this kingdom! On comrade, those districts, towns, this kingdom, the dwelling in sensual

¹ "an oath to destroy the body"?

pleasures, one's own body, <nay> the whole of existence is worthless; therefore it is idle to take delight in power over the realm of another. In this existence the ill-fortune and the good fortune of all beings is the same thing!—Therefore did I wonder greatly on hearing the words of the royal ladies. Oh Ajarāmara, I will indeed give up this kingdom!—On hearing his words the man Ajarāmara replied: Oh prince, blessed are you! When you act thus, you will surely acquire great merit. Give it up, give it up, I pray you!—Thereon the prince said: Oh Ajarāmara, I shall certainly give it up.—Go you now to the place whither the king Semantaka has fled, and tell him that I command him hither.—Having heard the order of the prince, the man Ajarāmara took leave, and went in search of the king 130b Semantaka.

Now he beheld the subjects of the king Semantaka, who had gathered in great numbers in a place not far away. How were they sitting? They sat resting their cheeks in their hands, and did nothing but sigh together. Alas! oh fate! The man Ajarāmara went to the place where they were sitting thus, and said: Oh subjects, why do you sit here, where is your king? The subjects replied: Oh man, why do you ask for our king? where are you going? We know not where our king is, whether he lives in some town or in some village. Who are you, where do you come from?—The man Ajarāmara said: Oh citizens, Do you not know? I am the man Ajarāmara. Our prince bids you not be afraid, but be cheerful; therefore I have come hither. Where does your king live?—The subjects said: Oh man Ajarāmara, all right, come! our king lives in a certain village, and is suffering great misery.—After these words they went to the place where king Semantaka was, the man 131a Ajarāmara at the head, the subjects behind.

So they reached the place where the king Semantaka was, and they showed it to the man Ajarāmara. At this moment the man Ajarāmara beheld the king Semantaka, and greeted him: Oh great king, are you faring well or not? be not

afraid, be cheerful !—On hearing this, the king Semantaka, with a sorrowful face and heavy sighs, said humbly : Oh man, who are you, whence do you come ? I am an afflicted beggar ; fate has inflicted such punishment on me. Who will protect an unhappy one like me ? my life is futile. I never dreamed that it ever should be so. I know not what sin I have committed. So he spoke in sore distress. Thereon the man Ajarāmara replied : Oh great king, I am a man called Ajarāmara ; I belong to the army of the prince Padmaśekhara, the son of our king Bhuvanākara.—Semantaka said : Oh excellent man, shall I come to reign to-day, or shall I not ? How many people are still in my kingdom, how many are gone ? What is the news ?—The man Ajarāmara replied : Oh great king, boys and aged men are still 1316 in your kingdom ; as to young men, there are but few of them. Oh great king, all these boys and aged men, and the thirty-two queens, your wives, are sitting in their houses, weeping amid manifold lamentations ; some are imploring our prince with tears. On seeing them lament in this way, our prince felt compassion, and could not bear the sound of their lamentations, nor the sight of them. It is useless, so he said, to take pleasure in this worthless existence ; indeed, I shall give up this kingdom.—Oh Semantaka, great king ! You may come to the town Semantapuri,—so he sends you word. Therefore I have come to call you <to him>. Come, oh king, let us go !—On hearing these words, the king said : Oh excellent man, have you really come to call me there, or have you come to tell me a lie ? Or have you come with cunning speech to call me there that I may be put to death ? I have become very faint-hearted.—The man Ajarāmara replied : Oh great king, be not afraid. In truth our prince has charity and compassion ; he knows what is righteousness, and what is unrighteousness. He cannot bear the sight of the sufferings of others. Therefore do not doubt !—Oh great king, your realm is of no use <to him>, we have only tested our manly energy.—Oh great king, how shall I describe the strength of this prince ? When he strikes my

body once, a thousand like me in valour will spring into existence ; in the same way from one lion a thousand lions will spring, from one elephant a thousand elephants will spring, from one tiger one thousand tigers. This prince has no other army but these four alone. What king then will be able to fight him ? Oh great king, moreover, I am a man who can neither die nor grow old, who will be able to fight me alone ? merely at the sight of me, whole armies will fly.—On hearing this, the king Semantaka said : Oh man Ajarāmara, I do believe ; you have really come to call me there, is it not so ?—and he said to his ministers : Oh ministers, subjects, and soldiers ! Come, let us all go to our country.—After these words he collected all his army, and went to the town Semantapuri. 132b

Having reached the place where the prince dwelt, letting the man Ajarāmara lead the way, the king Semantaka presented him with a very excellent string of pearls, and said deferentially, bowing down to his feet : Oh prince, may victory follow you ! May it please you to excuse me ; I have borne no animosity against you, I did not even know your name. Oh prince, you have behaved in a fitting way ; no other king is like you ; be it in beauty, be it in strength, or in majesty, or in war, or in battle, nobody is a match for you. Oh prince, stay in this country for ever ; all regal requisites are at your disposal. Oh king of kings, I am your slave, I am your servant for ever.—The prince replied : Oh great king Semantaka, I shall not take up my residence within the territory of your kingdom ; I am not in need of your realm. You have not done me any wrong, you have borne no animosity against me. Why then have I taken your kingdom ? merely to prove my manly energy.—The king Semantaka said : Hail, hail ! Oh prince, blessed are you ! I am very poor and unhappy, and am a king in name only ; you are a warrior, a tender-hearted one, you have the kindness to take away my misery.—After these words he bestowed upon the prince gold, silver, a necklace with sixty-four strings, jewels, and other presents. Having assented 133a

duly and having accepted the honour and favour from the king Semantaka, the prince¹ thereafter resigned the whole of the kingdom which he himself had gained through his victory, and returned to his own country on the back of the elephant Hastiratna.

Now while he was moving along together with the lion, the tiger, the great elephant and the man Ajarāmara, he reached the vicinity of his country. And when his subjects heard the rumour of his approach, they told the news to his father, 133b the king Bhuvanākara. Oh hearing the news,² he collected the ministers, magistrates, and the foremost authorities, and set out to welcome the prince. Having met the prince, the king Bhuvanākara greeted him; thereupon the people downward from the ministers greeted him, and escorted him. The people thereupon paid reverence to the prince, wished him victory, and accompanied him to the palace in splendid display, manifesting their joy in many ways, sounding many sorts of musical instruments before him, singing and dancing. On reaching the town, they paid him deep reverence, performed offerings to his feet and hands, and conducted him into the royal residence.

Thereupon the father said to the prince: Oh prince, my son, where have you been? I have been plunged into sorrow by not seeing your face.—Thereupon the queen, his mother, greeted him: Oh son, prince, where did you go? I have been longing for the sight of your face.—On hearing the words of his parents, the prince said: Oh father, what 134a shall I tell about my expedition? I fought a battle with the king Semantaka, and conquered the kingdom of Semantapuri. How is this kingdom? it is very delightful and very pleasant to dwell in; there are untold villages and towns; it is peopled with untold people. The women of

¹ For *juran* cf. *datanaṃ* (note 218.); *jurasām* is a dittography. Is *juran*, which often is used as a particle like *jurusām* (Introd., p. 9), a shortening of *juran(am)*? The use of the verb. fin. in this sense would be rather strange.

² It is not impossible that *khabar* is merely a clerical mistake for *kha bac*, which we find fol. 46a (mid.); *bac* is = *bacan*.

this country are very beautiful; the royal palace is very splendid. Oh parents, how can I describe the details? In such a delightful country I dwelt for eight days, and then I abandoned it to the king Semantaka.—The father replied: Oh son, you have told a very astonishing tale; am I to believe¹ it or not?—The son replied: Oh father, surely you believe it! if you do not believe it, call the man Ajarāmara and convince yourself by asking him!—On hearing this, the king Bhuvanākara smiled, calling the man Ajarāmara, and asked: Oh man Ajarāmara, I am greatly astonished; is it true or not what the prince has told? Tell me, how it was!—The man Ajarāmara said with deference: Oh great king, how am I to relate the doings of the prince. Such valour I had never imagined to hear of, nor to witness; nobody has such strength and valour; he is a <real> warrior.—On hearing this, the king was amazed and said: Oh Ajarāmara, what a marvel! through what power, with what army has he conquered this kingdom?—Ajarāmara replied: Oh great king, from one lion sprang a thousand lions, from one tiger sprang² a thousand tigers, from one great elephant sprang a thousand elephants, and a thousand men like me sprang forth. With such an army he set out, and at the mere sight of it the king Semantaka and his whole army fled. Oh great king, with such a power has the prince gained the victory. My lord, great king, be not incredulous! it is so in truth!—On hearing this, <the king> became very glad and said: Oh Ajarāmara, now I do believe. My son Padmaśekhara has behaved properly. Blessed is he; nobody else is like my son.—Having said so, the king turned to his son: Oh prince, my son, blessed are you! Why have you given up such a kingdom after gaining it? to no purpose have you given it up!—On hearing the words of his father, the prince replied with deference:

¹ *prasār* stands for *pratyār* with a curious *s* for *ty*.

² This must be the meaning; the text is corrupt: *juyāo ola* would be expected. Before *yāo ju* may be omitted, and *sta* may be a mistake for an indistinctly written and corrected *la*.

Oh father, I have given it up for no other reason but this : because I could not bear the sound and sight of the lamenting women of the king Semantaka, therefore I gave it up. Moreover, oh father, everywhere at the doors of the houses were innumerable boys, aged men, and women weeping and lamenting in manifold ways ; and as I thus could not endure the deep affliction of the people, I gave up the whole of the kingdom.—The father, the great king replied : Oh prince, blessed are you ! Such is the duty of kings.—The prince said : Oh father, how can one be ill-disposed towards a man who is not ill-disposed ; how do such deeds, living in this transient existence. From hostility springs injustice ; there- 135b
fore shall a king aim at justice and political wisdom. Through justice will the kingdom prosper. If you act according to justice and political wisdom in this existence, you shall come to enjoy happiness in the other world ; therefore aim at justice !—On hearing these words, the father replied : Oh prince, my son ! What you have said, is indeed right !—Having thus been convinced, he kept silence.

Thereupon the king called the ministers to him, and said : Oh ministers, make all materials ready for the performing of the marriage rites for my son, the prince ; and arrange them duly at the place which is the <most> proper.—On hearing the order of the king, the ministers went to the town Dharmapaṭṭana to the king Dharmadakṣa, and wooed according to custom for the daughter of the king, Dharmāvati by name, after the necessary negotiations, and after having performed the ceremonies. Thereat the ministers said : As our king Bhuvanākara has sent you word, perform, please, the necessary rites. On hearing the words of the ministers, the king fixed 136a
the day for performing the marriage-rites, according to custom.—Thereupon the king Bhuvanākara said to his son, the prince : Oh son, the appointed day for contracting your marriage has come.—On hearing this, the son said : Oh my father, great king ! I do not wish to marry ; marriage is useless, a woman is but a being that brings misery (being of misery), is but a delusion ; to marry is only for the world ;

my mind is not bent on marriage.—The father replied : Oh son, say not so ; for a householder marriage is the highest duty. Therefore marry according to the precepts.—The prince said : Oh father, how should I not obey your order ? Act as it is most auspicious for you ! Moreover, to-day I will obey your order, if you later on will listen to my request. Will you take an oath upon it ? If you take an oath, I will do as you tell me.—The father said : Oh prince, my son ! 1366 why should I not do what you tell me ? tell me whatever you desire !—The king having thus persuaded the prince, this day passed, and the next day dawned. Then the ministers gave away the girl into marriage in the customary way, as the king had ordered, having prepared all things in accordance with the rules. What was this girl like ? As the son <of the king> Padmaśekhara was of the utmost beauty, so she was, too, of the utmost beauty, and was endowed with untold virtues and very beauteous. When he beheld such a maiden, both of them were filled with great pleasure.

As thereupon days and months had passed, the prince Padmaśekhara said one day to his father : Oh father, may it please you to carry out a thing I shall tell you.—The father replied : Oh prince, I shall certainly do as you tell. Oh son, you are the only son I have ; why should I therefore not do as you tell me ? Tell me what you will ? I shall carry it 137a out in truth !—The prince said : Oh father, hail, hail ! may happiness always follow you ! Oh father, it is nothing but this : it is something that is auspicious at the beginning, in the middle, and in the end. Besides, existence is worthless, royalty is worthless, the body is idle ; friends, relatives, riches, wealth, and all other things are worthless ; children and one's own wife are transitory ; to live in sensual pleasures is idle ; therefore is this existence entangled in a net of delusion.—Do you ask what is the most essential thing : to practise munificence, gain fame, perform religious duties, while you are living in the wheel of existence, which is very dreadful and inconstant, like poison and like an enemy ; and to take up your abode in a sacred grove after having

given up your house, and land, and other property ; that is the most essential thing. Therefore, oh tiger amid kings, I intend taking up my abode in a sacred grove. Be not grieved. I beg before all the sacred grove of you. Oh father, great king, if you have any compassion—I am longing for the path of salvation. Having crossed the mountain that is called existence, I shall go to the heaven Akaniṣṭha. So 137b he said. Having heard the words of his son Padmaśekhara, <the king> could give no answer, and kept silence. Having been silent for a while, he said : Oh prince, my son ! do not such a thing ; this action is idle.—The prince replied : Oh father, do not violate the oath you took ; the world of the gods is founded on truth, the earth is founded on truth ; therefore break not the oath you have taken. Oh father, by the virtuous practice that I am performing, you will be successful ; by the sins I am committing, your dominion will perish. Therefore have the kindness to give me permission ! —The father said : Oh prince, my son, what shall I say now ? You have caught me with the snare of an oath ; and now, prince, my son, act as will be best for you and for me !—Thereupon the prince Padmaśekhara bowed down to the lotus-like feet of the king Bhuvanākara, and 138a went likewise to his mother and said with deference :

Oh mother, I am come to beg something of you. I intend performing the most perfect virtuous practice. Oh mother, by the virtuous practice I am performing, you will always prosper. Therefore give me leave, please ! Do not be alarmed <by the thought> that I shall be absent. Thus be begged. On hearing his words, his mother replied : Oh prince, my son, what are you going to say ? Do what you wish to do !—The prince said : Oh mother, will you upon oath let me do it ; then I will tell you.—The mother said : Oh son, upon oath, I will do what you tell me. Oh son, whatever it is your wish to do, that you may indeed do. Thus his mother took an oath. Thereupon the prince said : Oh mother, what I am going to tell you is but this : I am not going to do any vicious or inauspicious thing.—I am about to go into a sacred

grove. Do not lament in grief and affliction because I shall not be with you.—On hearing this word of her son, his mother embraced and kissed the body of her son with 1386 great lamentations and said : Ah, my son ! do not do such a thing ; you are the only son I have ; I have no other. It is not right for you to do this. Do not such a thing as leaving me.—On hearing her mournful words, the prince said : Oh mother, do not be alarmed. By the actions I am performing you will always be fortunate and happy ; and by righteousness the kingdom will prosper, by righteousness happiness will be obtained, by righteousness happiness will be enjoyed, by righteousness an abode in heaven will be gained. Oh mother, for this reason I am wishing to practise righteousness and religious duties. Oh mother, I am bent upon taking up my abode in a sacred grove, and practising prayers, penance, and meditation, considering (?) regions, countries, and districts. Do not hesitate, straightway give me leave I beg you !—The mother said : Oh son, you are my only, my well-beloved son, dear to me as my life ; you have no brothers. And you being such a son, tell me that you will leave me, and go into a sacred grove. Ah, my son ! ah, my life ! how shall my life endure, when you are no longer here. Ah woe ; ah, pain ! what a separation has fate in store for me ! Thus she wept with manifold lamentations. On 139a seeing his mother lament, the prince said : Oh mother, do not weep, do not lament ! Why are you grieved ? I am not dead, I have not fallen ill¹ ; therefore cease your lamentations, considering me as an embodiment of merit.—Having said only this, he circumambulated his mother thrice, bowed down to her feet, went into his apartment, without his mother having given him leave, and said to his wife :

Oh my beloved wife, listen to a word from me ! I have made a decision ; it is nothing else ; it is something that will bring bliss and happiness for ever. Oh my beloved, show me a bright face, let it not become gloomy ! Through the virtuous practice I am performing, you shall fare well ;

¹ For *sitam*, *kalam*, see *Introd.*, p. 9.

therefore do not hinder my purpose ; be glad !—The young queen said : Oh my lord, my husband, your word is like the ketakī flower and like amṛita ; such is your word, why should I not listen to it ? Whatever you are wishing in your heart,¹ do it, please ? Oh husband, be it so : the virtuous practice you are about to perform, that I shall indeed let you perform ; I shall certainly do as you tell me.—Oh husband, you are the giver, you are the creator, you are my course, it is with you I take refuge, you are my life . . .² Whatever purpose you are going to accomplish, be it a righteous one, but if a sinful one, that may it please you to tell me. So she begged. Thereat the prince replied : Oh my beloved wife, I am going to accomplish none other but a very excellent purpose ; a purpose, by which salvation is to be obtained, by which people in this world shall increase in fame and renown. Moreover, by the virtuous practice I shall perform, salvation may be obtained for you and for my parents. Further, by the meritorious actions I shall perform, the sins of our kinsmen shall be destroyed entirely. A most excellent virtuous practice such as this is a ladder on which to ascend to heaven. Such is the purpose I am going to accomplish.—Oh my beloved, since I am your husband, conform to my word !—On hearing these words from her husband, the young queen said : Oh lord, my husband, in truth I shall conform to your word !—The prince said : Oh my beloved, I shall take up my abode in a sacred grove, which is the source of all righteousness, and which moreover fulfils every wish you may cherish. I have no other purpose, before all I shall go to a sacred grove. Therefore I tell you : do not hinder my purpose !—On hearing this, the young queen could not for a moment collect her thoughts, and kept silence, being unable to utter a word.

Having been silent for a moment, she put her hands to

¹ *manas* is like *manas(a)* ; cf. *belas* fol. 142a (beg.). Or is to be read *manaṣ*, *belas*, with *Virāma* ? -*u* is often written as an oblique stroke, not unlike a *Virāma*.

² The passage is corrupt.

her ears, prostrated herself before the feet of her husband Padmaśekhara, and said imploringly : Oh lord, my husband ! speak not about a thing like a sacred grove, I beg you ! Oh husband, whatever else you may wish apart from this sacred grove-affair, that do please ! For what reason will you give up the possession of such royalty and go into a sacred grove ? You tell me you intend going into a sacred grove, giving up 140b a happiness everyone would wish to make efforts to attain. If you will desert me and go, why did you marry me ? Oh husband, you have done such a thing to delude¹ me. Why will you go into a sacred grove and leave me behind you, being so young ? Oh husband, lord, do not do such a thing ; bear with my thousand offences !—A man who in his lifetime does not enjoy happiness with a wife while he is young, he is to be called an ignorant, evil-minded person. A king may satisfy his desires, enjoy his royalty, and live in happiness with a wife. Do not give up the enjoyment of such happiness and go to live in misery !—On hearing her imploring words, the prince replied : Oh ignorant young woman ! All you have said is idle, and points only to the path of ignorance. Oh my beloved, womankind knows nothing, offers only delusion ; womankind is an accumulation of misery, and will make mischief in manifold ways ; womankind has untold enemies, and will destroy your life ; womankind will entangle you in the sling of delusion, and send you <down> to live in hell. Oh wife, besides, youth <lasts> only for 141a a moment. Therefore is it worthless to indulge in passion. Beauty is like poison, like a broken vessel. Oh wife, what is indulgence in passion ? It is like a spark of fire (?)² in the water. Indulgence in passion is like a billow in the surging sea ; desire is like a vessel in which fire is kindled ; desire is the abode of untold passions ; desire, like a sharp sword, aims at inflicting a wound upon you at a touch ; desire

¹ For *heyakē* see above 283.² Is *māya* = *mālē*, and *tan* = *tēn* as 123b (beg.) ?

² Does *pijā* stand for *mi-jā* ? In any case it must denote something that cannot exist in the water.

endeavours to burn <you> up, as <a thing> is burnt up when it is placed near a fiercely burning fire ; it is inconstant like a running river. Therefore is the world of desire transient. —Oh wife, you do not understand the meaning of such spiritual knowledge.—For this reason I shall go into a sacred grove to devote myself to virtuous practice.—On hearing his words, the wife said : Oh husband, my lord, since you have formed this resolution, I will stay with you. If you go into the sacred grove, I will go into the sacred grove also. Oh husband, having listened to your tale, I do believe ; take me with you !—The prince replied : Oh beloved wife, it is not proper 1416 to take a wife with one into the sacred grove ; if you go with me, my efforts will be fruitless. Oh wife, do not speak of going with me ! You will be saved through the virtuous practices I shall perform. Stay at home, and pay your reverence to Buddha, the Supreme Lord, that the heart's desire of me, your husband, may be fulfilled soon. Oh wife, wives listen to the words of their husbands, and do as their husbands bid them ; when they act thus they are faithful. Therefore I am willing to undergo a multitude of austerities to create happiness for you and me. Oh my beloved wife, I shall not stay long ; I shall be back in a year ; therefore do not delay me, give me leave straightway.—The young queen said : Oh husband, dear to me as life ; what shall I say now ? You will not listen to my request. Do now, I pray you, what you desire. Husband, may you soon succeed in your efforts. So she said, and, circumambulating the 142a prince Padmaśekhara thrice and bowing down to his feet, she lamented, overcome with sadness, in great misery, her eyes swimming with tears.

Now the prince started for the sacred grove, having taken counsel with his parents and his wife, and taking with him the lion, the tiger, the great elephant, and the man Ajarā-mara, those four. While he then was travelling, resting at the banks of many holy rivers, and crossing seas and mountains, he reached the country of Vārāṇasī, and, devoting himself to praying, penance, and meditation, the prince

Padmaśekhara felt a longing to attain the knowledge of a completely enlightened one on beholding such a country of a Buddha. As he drew near the country of Buddha, Vārāṇasī by name, in a wood, called Mṛgadāva, he beheld religious mendicants and monks walking about, and became filled with joyous surprise, and, longing for the supreme spiritual knowledge, and concentrating his thoughts upon it, he stayed in this country of a Buddha, practising meditation. Then he became a Buddha through the power of the completely Enlightened One. On what way? he became famous as the Tathāgata Padmākara. How <was> the Buddha 142b Padmākara? he was called Sugata, was endowed with the sixty-four sciences, and was the teacher of gods and men. And the four that were with him, the lion, the tiger, the great elephant, and the man Ajarāmara became Bodhisattvas: one Simhaviṅṇāṭṭa by name, <one> Śāntamati by name, <one> Nāgadarpa by name, and <one> Amṛtaketu by name; those four Bodhisattvas they became. In what way? through the power of the meritorious actions they had performed in their former existences, they attained in this existence to the knowledge of a Buddha, became the disciples of the Buddha Padmākara, and were for ever his followers.

Oh bhikṣu Kāśyapa, the prince Padmaśekhara reached the state of a Tathāgata through the power of the meritorious actions he had performed in his former existence, and through the power of his merits, too, the four-fold army, the lion and the others reached the state of a Bodhisattva. Thus spoke the Holy One. At this moment the bhikṣu Kāśyapa looked in the face of the Holy One, and asked: Oh Supreme Lord, Holy One! Through the power of what meritorious action has this prince reached the state of a Tathāgata? So he asked. Thereon the Holy One replied: Oh bhikṣu 143a Kāśyapa, to-day I will tell you the story of the prince; listen! Oh bhikṣu, this prince was in his former existence born as a potter in the country of Candana, and at this time he was very tender-hearted and devoted to virtuous practice. Being like that, the potter fashioned two fine tigers out of

clay, and placed them in a very delightful way in the pleasure-ground of Buddha ; further he placed at the right and the left of the pleasure-ground two lions made of clay ; and these two lions always during the night circumambulated the pleasure-round of Buddha from left to right, in order to protect it. Through the power of these meritorious actions the prince has become endowed with such a valour. And again, oh Kāśyapa, through the power of the meritorious actions performed by the prince . . .¹ while the father and mother of the prince who were sitting at home were thinking of their son, the prince, the mother said amid lamentations : Ah misery ! where has my only son gone, he who was dear as my life to me ; where does he stay having deserted mother, father, and wife ? Then his wife the young queen said lamenting : Ah husband ! where have you gone having deserted me ? Oh husband, you who told me you should ¹⁴³⁵ come <back> after staying <away> for one year, you have hitherto not come ! Thus she lamented. Then the father lamented : Oh wife, oh daughter-in-law, queen ! Why do you grieve ? Do not grieve ! May my son, the prince, unhindered carry out his heart's desire, may all the gods help him ! Thus he lamented.—Oh Kāśyapa, owing to the meritorious actions performed by the son, the Devaputras, inhabiting the heaven Tuṣita brought down from the heaven called Tuṣita a heavenly chariot, and, placing his mother, father, and wife into this chariot, they carried them away, and brought them up² to the celestial regions called Tuṣita.

Thereupon the bhikṣu Kāśyapa asked : Oh Holy One, I am greatly amazed ! That he has attained such a result through making lions out of clay and setting them up, is a great wonder.—The Holy One replied : Oh Kāśyapa, do not wonder ! In this existence have some among mankind made them out of clay, some have made them out of gold,

¹ The following must be taken as a parenthesis.

² *yaṇo*, if correct, would be a unique form.

silver and the rest of the eight elements, some have made them out of stone and wood, and have placed them at the doors of the pleasure-ground of Buddha. Therefore each of them shall attain his fruit in accordance with custom; do not therefore wonder! Thus spoke Śākyamuni, the Holy One. 144a

REMARKS ON THE SANSKRIT VERSES OF THE TEXT.

On fol. 15b : *duḥkhasāgaram* in the third line is meaningless ; it might also be corrected to *duḥkhasāgarād*.—*mokṣada* in the sixth line must mean "salvation"; it may be an error for *°pada* ; in the fourth line, too, we have a superfluous metrical foot.—*sarvabhāvanamaḥ* is like *sarvabhāveṇa namaḥ* "adoration from the depth of my heart"; perhaps it might be corrected to *°bhāvair*, see below on fol. 57a.

On fol. 19a : *vrko na jātiḥ* is a curious expression for *na vrkajātiḥ*, but the metre proves it to be right.—*krūra* is in the Ne. text rendered by *gu-khicā* "jackal" (lit. "wood-dog", cf. *vana-śvan*), but the word is not found in the dictionaries with this meaning.

On fol. 47b : *sārdḍhaiva* in the fourth line is a false sandhi for *sārdḍham eva* ; cf. *praharṣaiva* on 59a. I think this correction better than to take *sārdḍhe* to be an alternative form of *sārdḍham*.—*aṣṭhar divasam āgata* must mean "come on the eighth day", but it is very bad grammar.—Fifth and sixth line : "come as a guest . . . on the well-known path of the Buddhas . . ." The Ne. text does not agree with the Sa.

On fol. 57a : *na jñāto 'ham*, provided the correction is right, must mean "I did not know".

On fol. 59a : Does *sagaraṃ samagram* in the seventh line mean "together with the whole congregation" ? On the whole the language of the verses is very corrupt.—The eighth line I cannot restore.—The tenth and eleventh line are not translated in the Ne. text. The meaning may be : "in this world is Buddha to be worshipped, who is a means of crossing the sea of existence." *bhavārnava* is against the metre.—For *praharṣaiva* (twelfth line) see above

to fol. 47b. According to the Ne. translation the object of *kuru* is mankind.—Thirteenth line: “they enter the abode of the Tathāgata.”

On fol. 68b: The Ne. translation would suggest *ādhārabhūto nṛpatiśca*. The verse is incomplete.

On fol. 93a: The meaning of the third line may be: “it is proper to cause lengthening of the life.”—*maraṇam kṛ* (fourth line) is “to kill”.

On fol. 122b: I take *vanādhipatiya* to be a bahuvrīhi-compound. —*manujāḥ pra°* which is proved to be right by the metre, stands for *manujapra°*, cf. above *vṛko na jātiḥ* (fol. 19a).—*°pūrṇāpi* is a false sandhi for *°pūrṇā api*.—*pragāyita* from *pragāyaya-*, caus. of *pra-gī* (cf. Whitney, Sanscrit Grammar, 1042 j.k.).

GLOSSARY

NB.—Words already found in Wb. (= Versuch eines Wörterbuches der Nevārī-Sprache, Acta Orientalia VI (1927), p. 26 ff.) are marked by a dash. The figures refer to the pages and lines of the text. Abbreviations as in Wb. ifc. = in fine compositi.

- a-* [from Sa. *ati* ?], *a-krodh* = *krodh* 57.⁹, *a-ghor* = *ghor* 111.¹⁷.
amgal wall 43.³¹. See note 206.¹.
at(-pā) brick 93.⁶. [For *pā* cf. Tib. *pag(-bu)* "brick".]
acet [Sa. *acetas*], ~ *jyā* to become unconscious 107.¹¹.
andor [Sa. *andolayati*], ~ *yāya* to become embarrassed 36.²¹.
apatyār [see *patyār*], ~ *jyā* to disbelieve 168.¹⁵.
apār 153.⁸ = *āpār* Wb.
ābasthā [Sa. *apasthā*] situation 136.⁸.
ama-thimna such 22.²⁰.
ā 129.¹² = *āwo* Wb.
āma-līta, -*līto* that, thus 21.²⁸.
āsra 97.³ = *āsā* Wb. See note 253.³.
ilām 19.⁷ = *ilān* Wb.
ihapā 60.², *ihipā* 154.²⁰, ~ *yāya* "to marry".
ulīta that 40.³⁰.
ūjan [Sa. *ājñā* ?] advice, proposal, order 41.¹².
upor [?], ~ *taya* to add (?) 79.²* See note 237.¹.
uyakē to be surrounded 33.⁴.
ulak 17.²⁵ = *ulok* Wb., the meaning of ~ *boya* seems to be "to thunder".
eyakol 36.³⁴ -?-.
ēyā-pu(k) 81.¹², = *ēyā* Wb.
*wāya*¹ 11 to leave, desert 75.⁹. (*wō-* Wb.). See *no*.
*wāya*² 120.²⁸ = *wāyo* Wb.
wosat [Sa. *vastra*] 45.¹⁵; not *vasat*.
kattārak [Sa. *kaṭṭāraka* weapon, dagger] syn. of *kotawāl* 42.⁶.
katha(n) manner 107.³, *katham-thēm*, *kathanam* in due time, manner 72.²⁷; not as Wb.
kapās [Hi. *kapās*] cotton 112.²⁵.
kamāy 110.¹⁵ = *kamāyi* Wb.*
kay-hmi a bird 17.¹⁵*
*kaya*¹ and ² is the same word.
kalāt daya to be married 116.²⁹.
kā 88.¹⁸ and 97.⁷ = *thukā*.
kāji [Hi. *qāzī* from Arab. *qāḍī*] law-officer 40.¹⁰.
kāl place (?)—151.⁷. See note 303.².

kāran — the form *kāranan* occurs, e.g. 106.¹⁴.

kī, only *kī-kī* show, show ! (?) 100.^{19*}

kinē, see note 209.¹

kīlakilāyamān [Sa. *kīlakilāyati* "to crie"] screaming 46.²⁶

kīrti [?] syn. of *che* house 22.¹⁸.

ku handful 26.²⁵ = *ku*¹ Wb.

*ku*³ — *~ buya* to bring down 72.³⁴, *ku bikar choya* to throw down 151.²¹.

ku-hnu at least 119.⁵.

kutal — *~ yāya* to give heed 36.¹.

kutun, *~ sone* —? — 110.³².

kun [cf. Sa. *koṇa*] corner 59.²⁷.

kulām granary 135.²¹.

kenē = *kinē*.

kwo — *~ kyāya* to hang round 160.¹⁶; *kwom-kwos* 51.⁵ = *kwos* Wb.; *kwo choya* to send down 150.³⁰, *~ telē* to defeat 153.²⁹, *~ tā-* to leave off.

kwota = *kwo*; *~ haya* to bring down 177.²⁹.

kṣikṣiri, see note 251.¹.

khat, only *bimān-khat* chariot 59.²³.

khabar [Hi. *khabar* from Arab. *ḥabar*] news 166.^{33*}; but see note 317.².

khā class-word for house 83.²⁶ = *khā*² Wb.

khāya to hang, suspend 20.⁵. See *kwo*.

khāl ditch 51.⁶.

khiuk dark, gloomy 56.²⁰, *khiukē* to make dark, gloomy 111.²⁸. = *khīnu* Wb.

khīnukē = *khiukē* 50.⁴. See foregoing.

khu-nu, *-hnu* = *khinwom* Wb.

khul lame, crippled 68.⁴.

khusi [M. *khusī* "delighted, happy" from Pers. *ḥuštī*] *ch-hm-yā* *~ jūya* to be at one's disposal 40.²⁵; *ch-g* *~ yāya* to have a thing at one's disposal, to have his own way with . . . 41.³.

kher [Hi. *kheḷ* "play, pastime"] pastime, frolic 43.¹¹.

khewā [M. *khevā*] ferry-hire 92.³³.

khwo-bhī 105.²⁴ = *khwo-bī* Wb.; *~ dhār* 111.¹³, *~ bāl* 107.¹.

khwoya — *khwoyakē* to be deplored 46.²⁹.

khyāl — *~ yāya* means rather "to caress, to enjoy", 133.¹⁴. *gana* — *ganata* where ? 156.²⁶, *ganayā* where from ? 137.^{21*}.

gamtās 37.¹⁹ = *gamtāy* Wb.

gal-pot 20.³⁰ = *gal-pat* Wb.

galal [cf. Sa. *galagāṇḍa*] goitre 20.³⁰.

- gāya*¹ — *cha polan gāk* at once 119.₃₂.
*gāya*² — to fall (of the rain) 70.₂₄.
gār a class-word 154.₂₆.
*gu*¹ — ~ *-phā* bore 35.₂₀.
guli interr. how many 121.₅; *guliṃ* some 159.₁₅; *gulita* interr. = *guli* 117.₁₁, rel. 40.₂₀; *gulito* = *gulita* 43.₁₂.
gwo-guli interr. which 158.₃₁, *gwo-hma* dem. this 29.₃₃, *gwo-li* rel. 163.₁₄, *gwo-liṃ* some 159.₁₅.
gwol — ~ *munē* v.a. to gather 157.₄, ~ *tulē* to fall down 98.₃₁.
gwolā [Hi. *golā* a large ball] ifc. see *lā*.
ghalay [cf. Hi. *ghaṭānā* to lessen, degrade], ~ *yāya* to destroy 174.₂₈.^{*}
ghaur 43.₇ = *ghali*¹ Wb.*
ñāya II [ñ², Tib. *ño-ba*] 25.₁₇ = *nyā*- Wb.*
nenē I [ñ², Tib. *mñan-pa* like, alike, Burm. *ñē* to be even] 90.₁₀ = *ñānē* Wb.*
ne-tāl 163.₂₁ = *ne-tāl* Wb. (not *nē-tāl*!).^{*}
hñā-ca before, previously 98.₁₄ = *hñā-com* Wb.
hñāya III to become alike 95.₁₄, *hñāyā-pu* flat, even 116.₂₂.
hñel — ~ *woya* to go to sleep.
*hñyāya*¹ see *swok* = *hñāya*¹ Wb.?
*hñyāya*² 83.₂₁ = *hñāya*² Wb.—The difference between *hñ* and *hny* is perhaps merely orthographical.
ca 85.₁₉ = *cā*³ Wb., used only before *chi* one.
caca puya to tear 43.₃₀.
cata — [= *caca* ?] ~ *kanakē* means “to brighten”! 62.₁₇; ~ *puya* = *caca* ~ 58.₂₈.
caḍhāy [Hi. *carhānā* to devote, sacrifice] ~ *yāya* to offer, sacrifice 71.₂₇.
camā-ju the second wife of the father 55.₂₁. See note 216.₂.
calay — [Hi. *calnā* to move], ~ *yāya* to move, to conduct oneself.
calalapē — = *calay yāya*.
calā — *calāni* fem. 37.₉, *calāta* plur. 122.₃₂.
*cā*³ — *cā-nas* at night, during the night 61.₃₃, *cā-hnasayā* of the night 106.₁₁.
cākar; *swō* ~ see note 182.₁.
cāt -?-, ~ *uyakē* = *uyakē* (?) 33.₄.^{*}
*cāyakē*² — the meaning is “to cause to be washed” 39.₁₇.
ciki — ~ *-dhanē* to be insignificant 26.₇; *-dhik-hma* younger 112.₁, *-dhikal* id.
cimi-sa-pvāl circle of hair 16.₂₇.
cuk yard of a house (?) 17.₁₁. See note 182.₁.

cuya III to move 95.₂₂.

cul 101.₂₅ = *col* Wb.

culē IV to press (?) 77.₁₄.

ceti(k) [Sa. *cetikā*] maid-servant.

conē — caus. *conakē* to cause to become, to make 78.₂₈.

coya — also: to paint 145.₁₆ (*cota* !), *co-jyā* printing work 145.₂₀.

coyakē to announce 157.₃₂.

cya, see note—310.₁.

*cha*¹ — *cha-hma* only adj. 38.₃₂.

*cha*³ — *cha-m*, *cha-nuṃ* = *chu*, *chu-nuṃ*.

chakhē—seems to mean “alone, apart”; *ekānt* ~ = *ekānt* 108.₃₁.

chalay [Hi. *chalnā*], ~ *yāya* to cheat, to impose on 95.₂₇.

chālē IV to dare 133.₅ (*chā*-IV ? Wb.). See note 264.₁.

chi pron. 2. pers. sg. 21.₁₇, ~-*skar* (-*pani*) plur. = *che*² Wb.

chikay [Hi. *cheknā* to stop on the road], ~ *yāya* to stop 143.₂₆.*

chinē I, *mi-sa ku* ~ to knit (?) the eyebrows 56.₂₇, *nugal ma* ~ to become down-hearted 75.₉.

chuya II to fall (in war) 159.₁₂; *kwo* ~ see note 205.₁ — *chunā-pu* agreeable 130.₁₉.

cholarwāl horse-keeper, groom 16.₃₁; see note 180.₁.

ja — *ja-guli* poss. my 52.₂₉.

jawāl ifc., see *phayī*-, *sā*-.

jak — has often the meaning “only” (= *jukwo* ?)

jattī part. only after pronouns 122.₂₂.

jari (cf. Mr. *jarī* gold or silver threads, from Pers. *zārīn*) 71.₁₉.

jas [Sa. *yaśas*] fame, renown.

jāgart(anā) [Sa. *jāgartī*], ~ *yāya* to awake 37.₃₀, to be on guard 149.₄.

jāt, sometimes for *jāti*.

jīwoy [cf. Sa. *jīva* alive], ~ *juya* to be alive 132.₁₂.

jītay [Sa. *jīti* victory], ~ *yāya* to conquer, defeat 130.₃₃.

jīya III — to prosper, succeed 25.₄.

ju — term of respect, e.g. *rāni-ju* 177.₂₅.

*juya*² — [Tib. *aggyur-ba*]; *janm* ~ to be born 49.₃₁, *prāpt* ~ to obtain 24.₃₂, *biyog* ~ to be separated 131.₃₄; *bodh* ~ to obey, to believe, 66.₁₃; *ma juyakē* to remove, *dāh* ~ to be set on fire 175.₅.

jojalapē — *hāth* ~ to clasp one's hands 109.₅.

joti [Sa. *jyotis*] splendour.

jotik [cf. Sa. *jyautiṣka*] astrologer.

jolan [?] utensil 27.₂₈. The word *jol*² Wb. is due to a misunderstanding.

jyā — the word is used as an equivalent of Sa. *kārya* 45.₁₃.
ifc. see *coya*, *phe*.

jyāya II — [Tib. *byed-pa* to do], *banaj* ~ to carry on trade 74.₄.
See *nāpa*.

*jhāya*¹ — the word means "to come" 26.₂₈.

jhās, *wāyo* ~ come quickly (?) 41.₁₃.

jhyā in ~ *phal* window-sill 144.₂₁ = *jhyāl* Wb.

tawo — ~ *ji* excellent 103.₂₇, ~ *dhañ* very 151.₃₁, ~ *dhikar*

juya to grow up 72.₂₈, ~ *puyā* great, big 20.₃₀.

tanē 155.₃₂ = *tēnē*.

tap svāya to join v.n. 99.₁, to squat down 100.₂₃; not *taya*, as Wb.

*taya*¹ — to let stay 104.₁₀; *cihn* ~ to seal 111.₂₇, *manas pāp taya* to be evil-minded.

*taya*² — error, see *tap*.

*tal*² — *talas* not "above" but "below" 100.₁₄.

tarawāl [P. *tarwāl*] sword 157.₂₈.*

tā a long time 119.₁₀.

tāk [Hi. *tāk* fixed look, watch], ~ *yāya* to keep watch 128.₂₇.

tād [cf. Hi. *tār* string of a musical instrument] a musical instrument 151.₂.

tāya, *duḥkh* ~ to be unhappy 171.₁, see also *las* Wb.

tāya [for older *tāyal*] a flower 70.₁₄.*

tāl lācakē to prepare, make ready 89.₉.

tālan [Hi. *tālā* lock] to shut up 111.₂₇.

tā-hāya [cf. Tib. *thag* distance] to be long.

tinē — [Tib. *athem-pa* to draw, pull ?] to put 53.₁₄.

tutām stick 75.₁₈.

tutu-mā [*mā* mother] nurse 151.₁₂.

tuya III ? to draw water 24.₁₇.

two — impr. of *taya*¹ = *two* Wb.

*tok*² — [cf. Tib. *qhub-pa* to cut to pieces]; "to cover" is *tok puya*, not ~ *puḥ*; ~ *phiyakē* to scatter (? , destroy ?) 78.₁₇.

tonē I — caus. *tomkē* 110.₃₂. See note 266.₁.

toya III to take off (a garment) 40.₂₂.

*twoya*² III — caus. *twoyakē* to make flash 83.₁₀.

twol-tē — to dismiss 107.₂₇.

twāpor [*twāt* ?] peak of a mountain 123.₂₂.

tha-hma his own 160.₁₅.

thawo — *thawota thamanam* of one's own accord 58.₄.

thata — ~ *kāya* to save, take out of 15.⁷, ~ *choya* to raise (a hand) 109.⁴, ~ *haya* to take out of 150.³¹.

thathē (m) — hither 163.¹⁵, *thathēnam* even in this way 101.²².

thanē — [Burm. *thā* to put, place], *dhup* ~ to burn (lit. place) incense 18.³⁰; see *svok*.

thaya III — *beg* ~ to spur (a horse) 37.¹⁹.

tharatharāyamān [Hi. *thartharānā* to tremble] trembling 130.²⁹.

thātas here 126.¹⁶.

thānē [see *thanē*] to build, erect 140.¹¹; caus. *thākē* to place 37.¹², *thānakē* to arrive at (*thā*-³ Wb.) 46.³⁰.

thūthi (m) — friend, relative 108.¹⁰.

thiya III — [Tib. *gtug-pa* to reach, touch], *byādhin* ~ to be infected by a disease 88.³⁰.

thu — *thu-gu* adj. this, that 16.²¹, *thuli thulita* id. 42.¹⁹.

thuthā crippled, withered 77.¹³.

thuya III 16.¹² = *thulē* Wb.

thwoma 75.¹⁶ = *thama* Wb.

thwoni 90.²¹ = *thani* Wb.

thwācā 20.⁴, -?-.

da [from *daya*] yes 36.³², *dawo hullo* ! 27.².

danē — *brat* ~ to perform a religious duty 170.³⁵; v.a. to erect 89.¹⁰. See note 246.².

daśu stem (?) 17.¹⁸.

dām [Sa. *dāman* gift], ~ *biya* 93.³⁰ = *dān biya* Wb.

dikē v — to place, press into 59.⁴.

diya to please 46.⁹; cf. *di-sanē* Wb.

dunē [cf. *thunē*] to penetrate into 36.²⁶, to sink 72.²; see *luku*.

dugam — the meaning is "double" [= M. *du-gun*] 74.²⁰.

dugu another, a second 172.²¹.

duya III to place, put 34.¹⁶.

durbākundu 18.³³ -?-.

dewo 93.³ = *dewol* Wb.

dol — [cf. Tib. *ston*], *dwolaṃ dol* thousands of 158.¹⁰.

dohalapē [?] to bestow 82.⁸.

dwo — ~ *cinē* to heap up 27.³.

dya -20.⁴ -?- . See note 184.¹.

dhamdhā 159.³¹ = *dhamdā* Wb.

dhal, ~ *wā* spittle (?) 131.¹⁷.* See note 235.¹.

dhalapwo, °*pa* pot, vessel 174.³²; in Wb. misunderstood; see *dhalapē*.

dhalay yāya to perform (a ceremony).

dhāk a musical instrument 151.².*

dhāya III — this verb may apparently be used in the sense of *yāya*, 46.₄; cf. *sebā* ~ and *dhāyaṃ* Wb.

dhārā 19.₁₈ = *dhāl* Wb.

dhik bank, beach 83.₈.

dhikār [Sa. *dhikkāra*] futile, vain 22.₉.

dhiry = *dhirj* Wb.; ~ *yāya* "to compose oneself" 43.₁₈.

dhēnē — caus. *dhēnakē* 44.₅.

nanī-cā lane (?) = *nanimcā* Wb.

nanē 1 to imagine, to think of 29.₄.

nay-khin [cf. *khīm* drum] a musical instrument 151.₂.*

nāpa — ~ *lākē* to put together 77.₈ ~ *lātakē* to suffer to be united 161.₂₆.

nāpik [cf. Mr. *nāpik*] barber 44.₅.

*nām*¹ — ~ *kāya* means "to invoke" 30.₁₅.

*nī*² — ~ *bāl* twice.

nīvo = *nī*³ Wb. [Tib. *nī*].

nikaṃ 33.₃₃ = *nī*³ Wb.

nindā [Sa.] ~ *yāya* to disregard, despise 94.₂₂; not *nidrā*, as Wb.

nē = *nī*³ Wb.

no mouth; *non wāya* to utter 80.₄. See note 238.₂.

hnay = *hnas*¹ Wb.; ~ *śar* seven hundred 121.₇. See Intro., p. 5.

*hni*¹ — *hnin* every day 121.₁₃.

hniṭhanam at once 121.₂₆ = *hniṭham* Wb.

hnuya — *tiṃtiṃ* ~ to stamp the ground (?) 130.₂₈. See note 82.₁.

paṃkṣi [Sa. *pakṣin*] bird.

paṭā(k) [Sa. *paṭākā*] flag, banner.

paṭi class-word for letter, 66.₂₆.*

patyār, see note 53.₃.

parādh, see note 20.₁.

paripāt [Sa. *paripāṭha*] prescription 89.₄. See note 276.₁.

parbasā 17.₂₅ = *parbasāt* Wb.

pahal [M. *pahar*] quarter of the night 106.₁₁.

pā — to cut; only *pā-pā* impr. 158.₁₉.

pāk [cf. Sa. *pakva*] ripe.

pāl rākaṃ successively 149.₈. See *pāl*² Wb.

pāsar bunch of flowers 70.₁₅.

*pi*² — ~ *tinē* 96.₃₄ = *pi tiṇa choya* Wb.

piwonē — ~ *-guli* adj. outer 143.₁₉.

pijā 174.₃₄ -?-. See note 111.₂.

pi-tyāya II to be hungry 92.₃₂, cf. *pya-tyāka* Wb.

*piya*³ — [Burm. *pī* shut up, close], caus. *pikē* 121.₃₁ = simpl.
piyakē — the meaning is "to post as guard", cf. *piya* to keep
 guard 152.₁₉.

pilāg 34.₁₄ = *pilāk* Wb.

putā [Sa. *putra*] son, mostly used as voc.

punē I [Burm. *phūm* to cover] (not *puya* II, as Wb.) the proper
 meaning is "to coat, overlay", —to taint (with sin) 111.₁₄,
 to cover (with dress, garment) 22.₁₁; caus. *punakē* 44.₁₄.

*pulē*¹ — to go over (to the enemy) 126.₉.

pu-sā [see note 242.₁] germ.

pē - I or II ? to suspend 20.₆.

pēnakē to kick with the foot 75.₂₀.

pol [*punē*] ~ *cinē* to wrap 147.₃₄.*

ponakē to store away (?) 27.₃.

prācūt [cf. Sa. *prāyaścitta*, Pāli *pācittiya*] ~ *phe*- to perform
 penance 44.₆.

prem adj. beloved 55.₂₈.

pvāth 36.₂₆ = *pvāt* Wb.

pvā-pwōl 31.₃ = *pvā-pal* Wb.

phacūt [from Arab. *faḍḥat*? cf. Mr. *phajitī*] shame, disgrace
 134.₂₅; cf. *lajyā*.

phaya III to support 163.₂₂.

phayī-jawāl shepherd 93.₄; cf. *phasi* Wb.

phahan taya to tear (the hair) 160.₁₄.

*phāya*³ — *bhay* ~ to rise, swell 83.₇ ~ *phāyakē* to overflow.

phuya II [Tib. *aphuñ-ba* to decay] to be destroyed 79.₂₉;
 caus. *phutakē* to destroy 37.₁₈. (*phu*- I or II Wb.)

phetak a weapon 158.₁₃.* See note 309.₂.

phor class-word for flowers 71.₁.

*ba*¹ — ground 107.₂.

bañk (?) ~ *puya* 19.₁₂ = *bhok puya*.

bacay [M. *bacab*] ~ *juya* to escape 123.₂₇.

banijāl [Hi. *banijārā* grain-merchant] 73.₂₁ = *baniyā* Wb.

ba-pāyak [*ba*¹?] 33.₁₇ = *pāyak* Wb.

balā-thu 36.₄ = *balā* Wb.

bahal [see *behalapē* Wb.] ~ *juya*, *jūya* to be used to 20.₃₁.

bahalapē [M. *bah* to flow] to let swim 140.₁₄.*

bakulī a musical instrument 151.₂.*

*bā*⁴ — only *bā-kāy* father and son 113.₂₈.

bān-lāk 25.₇ = *bān* Wb.

bā-hma — the (lower) half of the body 159.₁₄.

bālak, *bālakh* [Sa. *bālaka*] boy, young animal 35.₆.

bāsiri = *bāhiri*? 145.₃₀.*

bāhāl shoulder 159.¹³.

bāhi- [cf. Sa. *bahir*], *bāhik* without, besides 174.⁷; *bāhiris* outside 42.³⁰.

bikri [cf. Sa. *vikraya*] ~ *yāya* to sell 21.⁸.*

bicār — ~ *yāya* to ask, care, mind 49.¹⁵; to greet 78.⁶.

binati = *bimati* 39.²⁵.

bimati — see note 183.².

*biya*² — caus. *bisēkē* 119.²².

*biya*³ — [Tib. *gbul-ba*], *aparādh* ~ to charge with a crime 42.²².

bu-kha secret message 156.¹¹.

bujhay [Hi. *bujhānā* cause to believe, convince] ~ *yāya* to give notice 104.¹⁸.

bedā, belā; ~ *biya* to dismiss 100.⁸, to allow 171.²⁶, ~ *kāya* to take leave 128.¹³.

boya boya syāya 131.¹⁹ = *bo-bo* ~ Wb.*

bor 81.¹⁰ = *bāl*¹ Wb.

bor [Hi. *bol* speech] word 121.¹⁰.

bo-si [*si* (m) Wb.] wood-cutter 96.¹⁷.

baub father 21.¹¹.

byāya II see *loy*.

bharay [Hi. *bharnā* to fill, do, perform], ~ *yāya* to perform 145.¹².

bhīmāi-kha 50.², -?—.

bhū-khā boya, to shake 83.⁸ = *bhokhāy* ~ Wb.

bhūnē I to coat, wrap 93.¹⁶; *bhūnakē* pass. 56.³.

bhet — (rather *bhēt*), the meaning of ~ *bulē* is “to fall down” ! 58.²⁸.

bhok — the proper meaning of ~ *puya* is “to bend down” v.n.; ~ *su-* v.n. to prostrate oneself, v.a. to bend down 56.²⁵.

matta-hāwo furious (of an elephant) 155.⁵.

maty [cf. Hi. *matī*] earth 16.²¹.

manik [Sa. *māṇikyā*] 31.¹⁶.

may-ju lady, mistress 41.¹³.

malin — *khvāl* ~ *yāya* to show a gloomy face ! 173.².

mājhi (Hi. *māṅghī* steersman of a boat) ferry-man 92.²⁷.

mātan [cf. Hi. *māt* large earthen jar] id. 27.³.

māyā [Sa.], *ch-hm-yāke* ~ *taya* to set one's heart upon 46.¹⁰.

mīluy [Hi. *mīlā* to be mixed], ~ *yāya* to unite 99.⁶.

mucā 120.¹⁴ = *macā*² Wb.

mude lap 38.³¹.

mul — *mulanām* before all 171.².

mṛtyu — ~ *yāya* to put to death 123.³; *mṛtyuk* dead 107.⁹.

- mocan* — ~ *juya* to be removed ! 49.₃₃.
mvāya — [Tib. *mod-pa* to be], caus. *mvākē* to keep alive 147.₂₅.
hmanē i [Tib. *rmañ* dream] to dream ; *hma pulē* id. (?) 143.₁₀.
hmagas subst. dream (?) 83.₂₈.
hmas-khā [Tib. *rma-bya*] 17.₁₄ = *hmas-khā* Wb.
hmi-te to sport, play 93.₆, ~ *tēkē* caus. to divert 151.₁₄ = *hma*², *hmya* Wb.
hmi-gwo [cf. Burm. *manē*] 26.₅ = *hmig*, *hmeo* Wb. (to be written *hmiga*, *hmeowo*).
hmu-jyā [Tib. *rmo(d)-pa*, Burm. *mhūn* to plough] 101.₂₃ = *hmo-jyā* Wb.
yāya — *garjamān* ~ to thunder 159.₂, *ghāt* ~ to put to death 54.₆, *darśan* ~ = *swoya* 20.₆, *pramān* ~ to obey, conform with 23.₁₉, *balātkār* ~ to exert oneself 76.₈, *bhod* ~ to make obey, persuade 34.₂, *manoram* ~ to wish 135.₂₆, *sādhān* ~ to acquire 22.₅, *haran* ~ to take away 139.₂₄.
hyāmuk 56.₂₈ = *hyāuk* Wb.
*la*¹ — only before *chī*.
*la*² — ~ *hiya* to support 106.₁.
lak, *lakh* [Hi. *lākḥ*] ten thousand 110.₂₂.
laḡ (?) weapon (?) 157.₂₈.^{*}
rajayi yāya to govern 94.₁₅.
lajyā [Sa. *lajjā*] shame, disgrace, ~ *-phacit juya* to be ashamed 40.₂₀, *cāya* id. 46.₂₂.
laya, *ghās* ~ to cut grass 17.₃.
ras — flavour 136.₂₇, *rasan danē* to live in joy 81.₁₉ ; *ch-mh-yāke*, *-wo* ~ *juya* to take delight in 17.₃.
*lā*² — ~ *-grolā* lump of flesh (syn. *māmsapind*) 147.₃₃.
lākam 64.₉ = *lā*⁶ Wb.
lākām shoe 96.₂₅.
lāchi main-road 67.₃₃.
lāpā dāya to gesticulate (?) 130.₂₈. See note 285.₁.
lāy [cf. Hi. *lāg* animosity, ill-feeling], ~ *biya* to bear malice, pay home 129.₅.^{*}
*lāya*¹ — caus. *lātakē* to make obtain 66.₁₁, to lead 76.₁₆.
*li*³ — ~ *lanakē* to cease, stop v.a. 172.₂₉, ~ *lāya* to be left 106.₁₅.
li foot ; ~ *lusi* foot-nail 44.₆.
li-patas [*li*³] later on 170.₂.
libi 16.₃₁ park ?
lisē(m) along 93.₁₈. See note 249.₃.
luku — ~ *dunē* to sink 31.₃₂.
lu-manē — *lu-manakē* to collect one's thoughts 173.₃₄.

loy byāya II to uproot 98.₃₁; = *hwoe* Wb.?

lol-manakē — the word means “to forget”! 134.₂₄.

lyākh [cf. Sa. *lekhā*?], ~ *yāya* to calculate (?) 93.₂₉. See note 250.₄.

hlonē to erect 93.₁₆; cf. *hlanē* Wb.

saka-bhanam quite, completely 19.₃₃.

samacār [Sa. *saṃcāra*!] occurrence 47.₉.

saṃpūrṇ — ~ *yāya* to provide, procure 27.₃₁; ~ *juya* to be provided with 116.₃₁.

saṃmat [Sa. *saṃmata*], ~ *yāya* to take counsel 119.₂₉, to agree 31.₁₀.

sahmār [cf. M. *saṃār* to arrange], ~ *yāya* to yield to 119.₃₃.*

sar (gener. written *sur*) 93.₂₁ = *sat* Wb.

salan 18.₃₂ —?—.*

sardār [Hi. *sardār* from Pers.] chief, commander 102.₂₉.*

sahr [Hi. *šahr* from Pers. *šahr*] town 25.₁₆.*

*sā*¹ — *sā-jawāl* cow-keeper 93.₄.*

sāth [Hi. *sāth* society] 93.₂₇.*

sā-hmā — [*sā*¹ + *hmā*, cf. Tib. *dmag* troops, army] herd of cattle! 51.₁₁.

sāhuti — caused, deliberation 50.₁₆; ~ *yāya* to take counsel!

72.₂₉, ~ *saṃmat yāya* id. 27.₃.

sāheb [Hi. *sāhib* from Arab. *ṣāhib*] lord 155.₁₂.

siṣal — copper 83.₁₉.

sibay dowry (?) 53.₉.*

*siya*² — *siyakē* to learn 30.₁₂.

sisā [*sī*¹ Wb.], ~ *-phal* fruit 98.₂₉.

sukhu, ~ *cinē* to dry up 98.₃₁; = *sukhuli* Wb.

suddhā 84.₁₂, = *suddhāmt* Wb.

su — I or II? See *bhok*.

sumar(a)nā [Sa. *smaraṇa*], ~ *yāya* to invoke 18.₃₀.

su-sal — ~ *dhārā* a storm of rain 159.₄.

susār [Hi.] food 151.₁₁.*

sēnē I v.n. to decay 88.₄; see *sēnakē* Wb.

sehalapē [Sa. *saḥ*-] to endure 23.₁₃.

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suok [*suolē*?], ~ *thanē* to store away 113.₅, ~ *hnyāya* to loosen 93.₆, ~ *lu-* to let flow (?) 131.₃.

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sneh [Sa.] used as adj. beloved 57.₁₇.*

syāya — [Tib. *gsod-pa*, Burm. *sat* to kill]; caus. *syātakē*, *syākē* 53.₇, 42.₁₅; the simpl. with the meaning “to inflict pain” 111.₁₄.

hatāl, ~ *hñāya*, *woya* to meet 158.₃.

hatās — ~ *cāya* to be alarmed 25.₄₈.

hathi [Sa. *haṭha* violence] violent 23.₁.*

hana(ṇ) — ~ *ma khu* further, moreover 64.₇.

hani evening 44.₃₄.*

haya — caus. *hakē* = simpl. 19.₆.

hāk tinē to throw away 175.₅.

hi thanē to live on a thing 134.₁.

hilē IV *ch-g-n ch-g* to exchange a thing for a thing 26.₃₂;
probably = *hilē*² Wb., maybe *hilē*² and *hilē*³ are originally
the same word.

hiki — ~ *lanakē* to sob (?) 43.₁₈.

hūti [Sa.] used as class-word 21.₁₀.

huyō 68.₁₈ = *hunē* Wb.

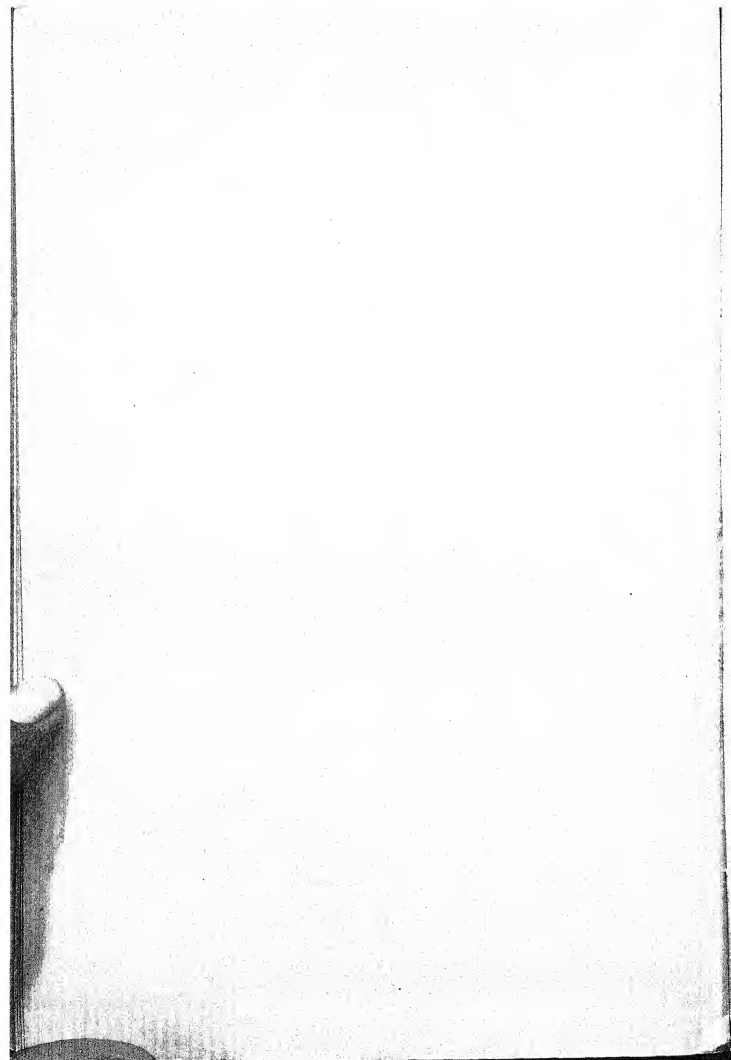
hen ma siya to be at a loss what to do 92.₃₄.

heyakē — the meaning is rather "to cheat" 27.₂₀. See note
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